LET'S PERFORM HAJJ

Compiled By
Mufti Saad Abdur Razzaq
Fazil Jamia Farooqia Karachi
Mutakhassis Jamia tul Uloom ul Islamia
Allama Binauri Town Karachi

المیزاب پبلشرز
کراچی، پاکستان

بسم الله الرحمن الرحيم

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on the following number

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Writer's Note

In the year 2004, when Allah تَبَارَكَ وَتَعَالٰی granted me the opportunity to perform my first Hajj, Ostaz e Muhtaram Mufti Muhammad Hanif Abdul Majeed Sahib advised me to gather the necessary information about Hajj and my Sheikh and reformer Sayyedi Wasif Manzoor Sahib رَحِمَہُ اللّٰہُ تَعَالٰی also seconded his opinion, which is why I started collecting the necessary information related to Hajj. It was my intention that these Masa’il should be verified by authentic scholars and printed so that the general public could benefit as well but due to certain circumstances this intention could not be fulfilled. Then, in the following two years i.e. 2005 and 2006, additions were made to the already collected Masa’il and Behamdillah the book was completed. Later it was translated in

English for the convenience of those who face difficulty in understanding the Masa’il in Urdu.

It is my earnest request that all Hajis should keep this book with them during Hajj, and pray for all all those who encouraged me and helped me and entrusted me with this noble work, that may Allah تَبَارَكَ وَتَعَالٰى accept us for spreading this Deen till our very last, and grant us unlimited opportunities to visit His noble House and Rasulullah's ﷺ Roza.

I am sincerely thankful to all those who guided me in this effort. You all are humbly requested to remember us all in your supplications during Hajj and Umrah. If during your Hajj, you encounter any problems or see any mistake in this book, please notify me. I will be very grateful for your notification.

Mufti Saad Abdur Razzaq

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Some important Terminologies

My dear brothers and sisters! It is a great blessing of Allah تَبَارَكَ وَتَعَالٰى that he has granted us the opportunity to embark on the holy journey of Hajj .All praise be for the Almighty who created the Asbaab and made all the arrangements and above all accepted us for this sacred journey.

While explaining the Masaail related to Hajj, certain Arabic words have been used of which a layman is usually unaware. Therefore, for the convenience of the readers, these Arabic words have been explained in the beginning of the book. It is important for the prospective Hajis to remember these terminologies as they will be repeatedly used in the book.

Ihram: Ihram means to forbid oneself from something. When a person makes a firm intention to perform Hajj or Umrah and recites Talbiyah, he enters into the state of Ihram due to which certain things which were previously Halal and permissible are now forbidden (Haram) on him. The two sheets of cloth that are wrapped are commonly considered as Ihram. These are in fact the clothes worn in the state of Ihram.

Meeqat: Rasulullah ﷺ has specified certain places which one cannot cross without Ihram on entering Makkah Mukarramah from any direction. These are called Meeqat.

Istiqbal: To raise your hands as it is done for Takbeer e Tahreema in Salat in such a

manner that the palms face the Hajr-e-Aswad.

Istilam: To kiss the Hajr-e-Aswad or to touch it and in case of crowds to indicate towards it with the palms and kiss them.

Idhtiba: To take the upper cloth of Ihram under the right arm pit and sling it over the left shoulder.

Aafaaqi: A person who lives outside the limits of Meeqaat. (A person going from Pakistan will also be called an aafaaqi).

Haram: The area around Makkah up to a certain distance is called Haram. Demarcations have been placed on its borders within which hunting, grazing or cutting of trees is not permissible (haraam).

Hil: The area between Haram and Meeqaat is called Hil because in this area one is allowed to do those things which are forbidden in the Haram.

Hateem: The area on the northern side of the Ka'abah surrounded by a wall, the height of a human being.

Rukn-e-Yamani: The southwest corner of the Ka'abah which is in the direction of Yemen. This corner is before the corner of Hajr-e-Aswad.

Ramal: To walk briskly in the first three rounds of Tawaf, taking small steps with the chest out and shoulders moving.

Shaut: One round of the Ka'abah is called a Shaut. Seven Shaut make one Tawaf.

Mataaf: The area around the Ka'abah where Tawaf is performed.

Saee: To complete seven rounds between Safa and Marwa in a particular way.

Safa: A hillock on the southern side of the Ka'abah form where Saee begins.

Meelain Akhdharain: Between Safa and Marwa, there are two green signs (lights) between which men performing Saee walk at a brisk, running pace while women walk at a normal pace.

Marwa: The hillock where Saee ends.

Halq: To shave/remove the hair of the head.

Qasr: To trim the hair.

Mohrim: One who adorns Ihram.

Damm: Committing of the forbidden acts in the state of Ihram necessitates the slaughtering of a goat etc. This is called Damm.

Tasbeeh: To say سُبْحَانَ اللهِ

Takbeer: To say اَللهُ اَكْبَر

Talbiyah: To recite:

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيْكَ لَكَ

Tahleel: To say لَا اِلٰهَ اِلَّا اللهُ

Zul Hulaifa: A place, six miles from Madinah Munawwarah. This is the Meeqat for those going to Makkah Mukarramah from Madinah Munawwarah and is known as Bir e Ali these days.

Hajj e Ifraad: Adorning the Ihram of Hajj only and performing the acts of Hajj only.

Mufrid: One who performs Hajj-e-Ifraad.

Hajj e Tamattu: Performing Umrah in the months of Hajj (i.e. from the 1st Shawwal till 10th Zil-Hajj), then in the same year adorning the Ihram of Hajj without returning home.

Mutamatte: One who performs Hajj-e-Tamattu.

Hajj e Qiran: Performing Umrah and Hajj in one Ihram.

Qarin: One who performs Hajj-e-Qiran.

Baitullah: The house of Allah تَبَارَكَ وَتَعَالٰی i.e. the Ka’aba which is in the center of Masjid-e-Haraam in Makkah Mukarramah. It is the very first place of worship in the world, which was built on the commandment of Allah by the angels (Malaika) before the creation of Hadhrat Adam عَلَيْهِ الصَّلٰوةُ وَالسَّلَام. Then it

was reconstructed by Hadhrat Adam عَلَيْهِ الصَّلٰوةُ وَالسَّلَام, then by Hadhrat Ibraheem عَلَيْهِ الصَّلٰوةُ وَالسَّلَام, then by Quraish, then by Abdullah Bin Zubair رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا, and then by Abdul Malik. After that it was renovated in different time periods by different persons. It is the Qibla of Muslims and the most blessed & sacred place on the Earth.

Tawaf: To circumambulate (go around) the Ka'aba seven times.

Hajr-e-Aswad: A black colored stone encased in a silver frame embedded in the south eastern wall of Ka'aba at the height of a human being. This stone was pearl white when it was initially brought from Jannat but with time it turned black due to the sins of Bani Adam.

Maqam-e-Ibraheem: A stone lowered from Jannat on which Hadhrat Ibraheem عَلَيْهِ الصَّلٰوةُ وَالسَّلَام stood whilst constructing the Ka’aba.

Multazam: The wall between Hajar-e-Aswad and the door of Ka’aba. It is Mustahab to cling to this wall & make Dua.

Youm e Tarwiya: 8th of Zil-Hajj.

Mina: A valley 3 miles to the east of Makkah Mukarrama which is considered to be in the limits of Haram and where pelting (Rami) is done.

Youm e Arfa: 9th of Zil-Hajj i.e. the day of Hajj on which the pilgrims (Hajies) make Wuqoof in Arafat.

Wuqoof: Staying in Arafat & Muzdalifah for a specific period of time.

Arafat: An open ground approximately nine miles to the east of Makkah Mukarramah & six miles from Mina.

Jabal e Rahmat: A mountain in Arafat.

Batn e Arna: A valley near Arafat where Wuqoof is not valid because it is outside the limits of Arafat.

Muzdalifa: An open ground between Mina & Arafat which is about three miles to the east of Mina.

Wadi e Mohassir: A valley adjacent to Muzdalifa. which should be quickly crossed. It is not permissible to make Wuqoof of Muzdalifa here.

Ayyam e Nahar: The days from predawn (Subh e Sadiq) of 10^{th} Zil-Hajj to sunset of 12^{th} Zil-Hajj.

Rami: The pelting of pebbles.

Jamaraat: The three pillars in Mina where pelting (Rami) is done.

Ayyam e Tashreeq: The days from the Fajr of 9th Zil-Hajj to the Asr of 13th Zil-Hajj in which reciting Takbeer e Tashreeq is Wajib after every Fardh Salat.

Note:

(i) It is Makrooh e Tahreemi to perform Umrah from 9th to 13th Zil Hajj.

(ii) It is Makrooh e Tahreemi to Fast from 10th to 13th Zil Hajj.

Takbeerat e Tashreeq: To recite:

اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ لَا اِلٰہَ اِلَّا اللّٰہُ وَاللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ وَلِلّٰہِ الْحَمْدُ

Some important things to do before going for Hajj or Umra

1. Seek forgiveness from those whom you feel you have done wrong with them or usurped their rights, be it your friends, neighbors, relatives or colleagues.
2. Purify your intention (Niyyat) which should be solely for the sake of Allah تَبَارَكَ وَتَعَالٰى as He only accepts that which is pure. Do not allow worldly intentions like fame to dilute the sincerity of your intention.
3. Repent (make Tauba) for all big or small sins.

   There are three conditions for Tauba:

(i) To leave the sin immediately.

(ii) To be sincerely shameful.

(iii) To resolve not to do it in future

Ihram

In Arabic, Ihram means not to disgrace, or to forbid oneself from something. In terms of Shariah, after making intention (Niyyat) and reciting Talbiyah one is said to enter into the state of Ihram due to which certain Halaal and permissible things like wearing sewn cloths, using perfume, cutting hair etc are forbidden for him.

Obligations (Wajibaat) of Ihram:

1. Not to wear sewn clothes from the beginning till the end (for men).

2. To adorn Ihram from the Meeqat, or from home and not to delay it beyond Meeqat as it is not permissible to cross Meeqat without Ihram.
3. To abstain from the prohibitions of Ihram.

Preparing for Ihram

Before the Ghusl of Ihram, it is Mustahab to clip nails and to remove the unwanted hair (from the underarms and below the navel). Then make ghusl for Ihram and cleanse yourself thoroughly. Ghusl and Wudhu are neither a prerequisite nor a Wajib of Ihram but discarding it without any reason is Makrooh (not preferable).

It is preferred (Afzal) for the Ihram cloth to be white. However coloured cloth is also

permissible. It is Sunnat to wear two sheets of Ihram while one or more than two are also permissible provided that they are unstitched. After taking Ghusl and cleaning yourself thoroughly, men should adorn two sheets of Ihram, one which covers the area from the navel downwards and another that covers the upper part of the body. Comb your hair and use a perfume that does not leave a stain and wear slippers in which the middle bone of the feet remains exposed.

Women will wear sewn clothes, slippers, socks etc.

It should be remembered that it is not permissible to cross Meeqat without the intention of Ihram or else Damm will be Wajib.

Departure from Home

Ihram does not mean to adorn clothes in a specific manner but it is actually a state which is entered into after making intention (Niyyat) and reciting Talbiyah. After entering into this state, certain permissible things which were Halaal in normal circumstances like wearing sewn cloths etc. become prohibited. The two sheets of cloth are actually the clothes of Ihram which should be wrapped before making the intention. However, it is advisable not to make intention immediately after wearing these sheets. Cover your head and offer two Raka’at Salat Nafil for Ihram and make Dua for yourself, your relatives, and for the entire

Muslim Ummah in general. Then depart from your home according to the Sunnat method and recite the following Dua:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ

After reaching airport, make the intention (Niyyat) when the flight's departure is confirmed. It is also permissible to do so before the plane crosses the Meeqat limit. However, if the Meeqat is crossed without the intention of Ihram it is obligatory to give Damm.

Ahkam e Safar

1. A Muslim who intends to travel 48 miles, approximately 78 kilometers is a traveler (Musafir) in the eyes of Shariyat. This person has to do Qasr i.e. offer two Raka’at of Fardh instead of

four in Zuhr, Asr and Isha as soon as he crosses the city limits.

2. There is no Qasr in Fajr, Maghrib and Witr Salat.
3. If a traveler prays behind an Imam who is not a traveler he will not do Qasr but offer the normal four raka’at of Fardh.
4. If a traveler is not praying behind an Imam who is not a traveler, it is compulsory for him to do Qasr. If he does not do so, he will be a sinner and if he does not do Sajda e Sahw he will have to repeat the Fardh.
5. If a traveler intends to stay at a place for fifteen days or more he will not be a traveler whilst staying at that place and he will not do Qasr. That is why

anyone staying at Madina Munawwara or Makkah Mukarrama for fifteen or more days will not be a traveler (Musafir) and he will not do Qasr.

6. If a woman is menstruating at the time of departure from her home, for instance if she departs from Karachi for Makkah in the state of menstruation she will not be counted as a traveler (Musafir). If she attains purity after reaching Makkah she will still no be considered a traveler (Musafir) and will not do Qar in Salat unless she departs from Makkah with the intention of travel for a distance of 48 miles/77.25 km. in this situation she will be considered as a traveler (Musafir)

immediately after departing from Makkah.

Intention (Niyyat)

Before making the intention of Ihram for Hajj or Umrah, men should uncover their heads and women should wear the special veil which does not touch the face. It should be remembered that even in the state of Ihram, a woman should not uncover her face and at the same time she should not wear such a veil that touches her face.

If a person is going for Umrah only or for Hajj-e-Tamattu, he should make intention (Niyyat) for Umrah only. It is preferable to make intention in Arabic. If not, then making intention in the heart is also

sufficient. The following are the words of intention (Niyyat) for Umrah in Arabic:

اَللّٰهُمَّ اِنِّیۡ اُرِیۡدُ الۡعُمۡرَةَ فَیَسِّرۡهَا لِیۡ وَتَقَبَّلۡهَا مِنِّیۡ

O Allah! I intend to perform Umrah for your sake, so make it easy for me and accept it from me.

If one wishes to perform Hajj-e-Qiran, he should make intention (Niyyat) for both Hajj and Umrah in one Ihram. If one wishes to perform Hajj-e-Ifraad, he should make intention (Niyyat) for Hajj only.

After Niyyat, men should recite Talbiyah loudly while women should recite it softly. Following are the words of Talbiyah:

لَبَّیۡكَ اللّٰهُمَّ لَبَّیۡكَ لَبَّیۡكَ لَا شَرِیۡكَ لَكَ لَبَّیۡكَ اِنَّ الۡحَمۡدَ وَالنِّعۡمَةَ لَكَ وَالۡمُلۡكُ لَا شَرِیۡكَ لَكَ

After Talbiyah, one should recite Durood and make Dua. If possible, the following Dua should be recited:

اَللّٰهُمَّ اِنِّیۡ اَسۡئَلُكَ رِضَاكَ وَالۡجَنَّةَ وَاَعُوۡذُبِكَ مِنۡ غَضَبِكَ وَالنَّارِ

"O Allah, I ask of You, Your Pleasure and Jannah, and through Your Mercy I seek (desire) protection from the punishment of fire".

It should be remembered that Ihram is not complete without intention (Niyyat) and Talbiyah.

During the holy journey, Talbiyah should be recited in abundance especially when changing conditions/positions. This is the best form of Zikr in this journey. Useless discussions, reading newspapers and magazines and other such futile activities

should be avoided. If during the flight, it is time for Salat, make Wudhu and face the Qibla to offer Salat even if someone stops you. The journey of Hajj is an Ibadat and Salat is the most important Ibadat. Therefore it is not permissible to leave it under any circumstances.

After Niyyat and Talbiyah, one enters into the state of Ihram and should avoid the prohibitions of Ihram. If any of the prohibited acts of Ihram are performed intentionally or unintentionally, while sleeping or being awake, willingly or forcefully, a penalty (Damm or Sadqa) has to be given, the details of which will be explained later.

The First Sight of Baitullah

At the time of the first sight of Baitullah, stop reciting Talbiyyah and recite اَللهُ اَكْبَر and لَا اِلٰهَ اِلَّا الله thrice and make Dua while standing in a corner, away from the crowd so that no one is disturbed. It is preferred (Mustahab) to recite the following Dua:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
اَللّٰهُمَّ زِدْ بَيْتَكَ هٰذَا تَعْظِيْمًا وَتَشْرِيْفًا وَّتَكْرِيْمًا وَمُهَابَةً وَزِدْ
مَنْ حَجَّهٗ اَوِ اعْتَمَرَهٗ تَشْرِيْفًا وَّتَكْرِيْمًا وَّتَعْظِيْمًا وَّبِرًّا

“Your name is Peace and we can obtain Peace from You, thus keep us alive in Peace. O Allah, raise the dignity, honour and respect of this House and increase the dignity and respect of those who visit this House for Hajj or Umrah”.

Acts of Umrah

Faraidh:

There are two Faraidh of Umrah:

1. Ihram (It should be adorned before Meeqat. Niyyat and Talbiyyah are a prerequisite for it).
2. Tawaf (Niyyat is a prerequisite for it)

Wajibaat:

There are two Wajibaat of Umrah:

1. Saee of Safa and Marwa
2. Halq (Shaving the hair of the head) or Qasr (Trimming of the hair of the head).

Tawaf and its types

Tawaf means circumambulating i.e. going around an object. In terms of Hajj and Umrah, it means going around the Holy Ka'abah seven times.

There are seven types of Tawaf:

Tawaf e Qudoom: This Tawaf is also called Tawaf-e-Tahiyyah and is performed when an Aafaqi (one who lives outside the Meeqat) enters Masjid e Haraam for the first time in the state of Ihram and performs his first Tawaf. This Tawaf is Sunnat for an Aafaqi who is performing Hajj e Ifraad or Qiran and is not Sunnat if he is performing Hajj e Tamattu or Umrah only.

Tawaf e Ziyarat: This Tawaf is also called Tawaf e Rukn, Tawaf e Hajj, Tawaf e Fardh or Tawaf e Ifadha. This Tawaf is the Rukn of Hajj without which Hajj is not complete. The time of Tawaf e Ziyarat starts from predawn (Subh e Sadiq) of 10^{th} of Zil Hajj till the dusk (Ghuroob) of 12^{th} Zil Hajj. Delaying it from this time period will obligate Damm.

Tawaf e Wada: It is also called Tawaf e Sadr and is Wajib on an Aafaqi on returning from Hajj and not Wajib on returning from Umrah.

Tawaf e Umrah: It is the Rukn and Fardh of Umrah.

Tawaf e Nazr: It is Wajib on those committing Nazr.

Tawaf e Tahiyyah: This Tawaf is Tahiyyat ul Masjid for those entering Masjid e Haram. If any other Tawaf is performed on entering the Masjid, it will be a substitute for Tawaf e Tahiyyah.

Tawaf e Nafil: This Tawaf can be performed whenever one wishes to do so.

Before starting the Tawaf

Proceed to Mataaf (the place where Tawaf is performed) and go towards the corner where Hajr-e-Aswad is embedded. Stand a little away from those performing the Tawaf and rearrange your Ihram so that the right shoulder is uncovered and the upper sheet of the Ihram passes through the right arm pit and over the left shoulder. This is called Idhtiba and it is

sunnat throughout every Tawaf which is followed by Saee. If someone forgets to do this, he will be deprived of following a sunnat and reaping its reward for which there is no substitute.

Niyyat of Tawaf

Poise yourself in front of the Ka'aba so that the Hajr-e-Aswad is on your right side and make intention (Niyyat) for the Tawaf of Umrah:

"O Allah I intend to perform the Tawaf of Umrah for your pleasure, so make it easy for me and accept it."

It is not necessary to make the intention verbally. Making it in the heart is also sufficient. After making the intention, move a little to the right so that you

directly face the Hajr-e-Aswad. Then raise your hands upto the ears as it is done for Takbeer e Tahreema in Salat in such a manner that the palms face the Hajr-e-Aswad and recite:

بِسْمِ اللّٰهِ اَللّٰهُ اَکْبَرُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰهِ

This is the Istiqbaal of Hajr-e-Aswad.

Then drop both your hands and make the first Istilam of Hajr-e-Aswad by kissing it or touching it with your hand or a stick and then kissing the hand or the stick provided that the Hajr-e-Aswad is not scented and no one is bothered by your act. Nowadays, the Hajr-e-Aswad is usually scented, therefore you should not kiss the Hajr-e-Aswad in the state of Ihram but only indicate towards it by raising both your

hands so that the palms face the Hajr-e-Aswad as if you are placing them on it and recite:

بِسْمِ اللّٰہِ اَللّٰہُ اَکْبَرُ وَلِلّٰہِ الْحَمْدُ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰہِ

Then kiss the inner part of your palms. This is the first Istilam of Hajr-e-Aswad which is made at the beginning of Tawaf.

Tawaf

After making Istilam, while standing in the same position, turn yourself towards the right without lifting your feet and begin your Tawaf. In the Tawaf of Umrah and in every other Tawaf which is followed by Saee, it is Sunnat for men to do Ramal in the first three rounds i.e. to walk with short quick steps, chest out and shoulders moving. But while doing this you should

not cause inconvenience to others. After completing three rounds men will walk at a normal pace. While performing Tawaf, look straight ahead and do not look at the Baitullah as it is against the respect of Baitullah to do so. Likewise do not face your chest or back towards it. Engage yourself in the remembrance of Allah by making Dua or Zikr in abundance.

An important thing to remember is that no specific Dua has been narrated from the Prophet ﷺ during Tawaf which means that you can make any Dua that you have memorized or just perform Zikr. Keeping this in mind you should be aware that there is a common misconception of carrying books which relate specific Duas to be recited in Tawaf and reading from

them even when there is a throng of people performing Tawaf and there is strong chance of jostling others or tripping over and the book falling down and being trampled down a thousand feet. However, it has been narrated that the following Dua should be recited from the Rukn e Yamani (the corner of Ka'aba before Hajr-e-Aswad) till Hajr-e-Aswad:

رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَۃً وَّفِی الْاٰخِرَۃِ حَسَنَۃً وَّقِنَا عَذَابَ النَّارِ

On reaching Hajr-e-Aswad, make Istilam. This will be the second Istilam at the end of the first round of Tawaf. Likewise seven rounds will be made with an Istilam at the end of each round so that at the end of seventh round you will make your eighth Istilam. This completes your Tawaf. You

should now cover your shoulders i.e. discard Idhtiba. An important thing to remember is that Wudhu is a prerequisite for Tawaf without which Tawaf is not valid.

Wajibat, Muharramaat and Makroohaat of Tawaf

Wajibat (Obligations) of Tawaf:

1. Tahaarat i.e. being pure from Hadath-e-Akbar (Major impurities i.e. Haidh, Nifaas and Janaabat) and Hadath -e-Asghar (Minor Impurities i.e. being without wudhu)
2. Satr-e-Aurah i.e. to cover those parts of the body which are fardh to be covered.

3. To perform Tawaf on foot for those who are able to do so.

4. To begin Tawaf from the right side i.e. from Hajr-e-Aswad to the door of Ka'aba.

5. To include Hateem in your Tawaf.

6. To perform the whole Tawaf i.e. to complete seven rounds.

7. To offer two raka'at Salat after every Tawaf.

Muharramaat e Tawaf (Forbidden Acts):

The following acts are Haraam (forbidden) in Tawaf:

1. To perform Tawaf in the state of Hadath-e-Akbar i.e. Janaabat, Haidh or

Nifaas and Hadath-e-Asghar i.e. being without Wudhu.

2. To perform Tawaf in the state of nudity or to expose one fourth or more of Satr-e-Aurah.
3. To perform Tawaf using any sort of conveyance or to seek another person's help by riding on his shoulders or to crawl on knees or the stomach or to perform Tawaf backwards or to start Tawaf from the wrong side.
4. To pass through Hateem during Tawaf.
5. To discard any round or part of any round of Tawaf.
6. To begin Tawaf from a place other than Hajr-e-Aswad.

7. To face your chest towards the Ka'aba during Tawaf. However it is permissible to do so for the Istilam of Hajr-e-Aswad.
8. To discard any of the Wajibaats of Tawaf.

Makroohaat e Tawaf (Unpreferred Acts):

1. To engage in a futile and unnecessary conversation during Tawaf.
2. To buy or sell or to discuss trading activities.
3. To do Zikr or make Dua aloud.
4. To do Tawaf in impure clothes.
5. To discard Ramal or Idhtiba without any valid reason in a Tawaf in which Ramal and Idhtiba are Sunnat.

6. To discard the Istilam of Hajr-e- Aswad.
7. To raise hands for Istilam before reaching the Hajr-e-Aswad.
8. To take long breaks between the rounds of Tawaf i.e. not to make rounds successively one after another.
9. To stop for Dua during Tawaf at any of the corners of Baitullah or at any other place.
10. To eat during Tawaf.
11. To combine two or more Tawafs without praying two Raka'at Wajib-ul-Tawaf in between.
12. To perform Tawaf during Khutba.
13. To begin Tawaf at the time of Takbeer or Iqaamat of Fardh Salat.

14. To raise hands at the time of making Niyyat for Tawaf without reciting Takbeer.
15. To raise hands during Tawaf for Dua or to fold them as done in Salat.
16. To perform Tawaf whilst in need to pass urine, stool or air.
17. To perform Tawaf in a state of anger or hunger.
18. To perform Tawaf in shoes without a valid reason.
19. To make Istilam at a place other than Hajr-e-Aswad or Rukn-e-Yamani.

Dua at Multazam

After the eighth Istilam, proceed to Multazam which is the wall between Hajr-

e-Aswad and the door of Ka’aba. Cling to this place and make Dua with the utmost sincerity. Spread your hands above your head and cling your chest to the wall and place your cheek against it. This is a special place for the acceptance of Duas. However, do not cling to the Multazam in the state of Ihram as it is scented, just stand near it and make Dua.

Note: People usually cling to the door of Ka’aba assuming that it is Multazam while the actual place is left vacant. Remember that Multazam is actually the wall between Hajr-e-Aswad and the door of Ka’aba.

Two Raka’at after Tawaf

Now proceed towards Maqam-e-Ibrahim and offer two Raka’at Wajib ut Tawaf

behind it without causing discomfort to others. If you do not find a place near it, you can pray these two Raka'at anywhere you find a place because it is not obligatory to perform these two Raka'at behind Maqam-e-Ibrahim. It is a sin to perform these two Raka'at in Makrooh timings. Therefore, if it is a Makrooh time of Salat, then wait and perform them once the Makrooh time has lapsed.

Mas'ala: If the Tawaf is performed after Asr, then the two Raka'at should not be offered at that time. However, it is permissible to perform the remaining acts of Umrah and release yourself from Ihram. Once the Makrooh time has lapsed, the two Raka'at Wajib ut Tawaf should be offered.

Note:

1. There are three Makrooh timings for performing Nafil Salat:
   - **(i)** From pre dawn (Subh e Sadiq) to Ishraq Salat.
   - **(ii)** At the Time of Mid day (Zawal).
   - **(iii)** After Namaz e Asr.
2. It is obligatory (Wajib) to offer two Raka’at Wajib ut Tawaf after every Tawaf even if it is a Nafil Tawaf.

Aab e Zamzam

After offering two Raka’at Wajib ut Tawaf, it is Mustahab (preferred) to go to the well of Zamzam and drink its water. Nowadays, the Zamzam well has been sealed and coolers filled with Zamzam water have been placed throughout the Haram

Shareef. Drink Zamzam in abundance, while sitting or standing in the direction of Qibla, and say Bismillah in the beginning and Alhamdulillah at the end. It is Masnoon to recite the following Dua:

اَللّٰهُمَّ اِنِّیْۤ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا وَّاسِعًا وَّشِفَاءً مِّنْ كُلِّ دَاءٍ

“O Allah, I ask of you, benifitial knowledge (Ilm), abundance of sustenance and protection from all ailments”.

Duas are accepted while drinking Zamzam water and every intention with which you drink Zamzam is fulfilled.

Saee and its laws

The literal meaning of Saee is to walk briskly, while in terms of Shariyyah it means walking back and forth between Safa and Marwa seven times.

Before proceeding to Safa for Saee, come in line with Hajr-e-Aswad for the ninth Istilam. This is Mustahab (preferred) not obligatory so you can discard it if it is not possible due to a crowd. Then proceed to Safa to perform Saee. (Going from Bab-e-Safa is Mustahab) and ascend Safa till the Ka’aba is visible and make intention (Niyyat) of Saee:

“O Allah! I intend to perform the seven rounds of Saee for your pleasure. Make it easy for me and accept it from me”.

Then facing the Qibla say اَللّٰهُ اَكْبَرُ thrice and لَا اِلٰهَ اِلَّا اللّٰه thrice and if you remember recite the following Dua thrice:

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيْتُ

وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ

“There is none worthy of worship besides Allah. He is alone. He has no partner. For Him is the kingdom and for Him is the praise. Only He has the power (control) over everything. “There is none worthy of worship besides Allah. He is alone. He has fulfilled His promise, aided His servant and defeated the enemyside alone.”

Then recite Durood Shareef and make Dua and proceed to Marwa whilst making Zikr. A few steps before the green pillars, men should start walking briskly while women will continue walking at a normal pace. These pillars are called Meelain Akhdharain. If you remember recite the following Dua:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ

On reaching the next green pillar, men will stop running and walk as normal. On reaching Marwa, face the Qibla and say اَللّٰهُ اَكْبَرُ thrice and make Dua the way you did at Safa. This walking from Safa to Marwa is one round of Saee. Then proceed to Safa from Marwa and repeat what was done between Safa to Marwa. On reaching Safa ascend it and repeat all that was explained earlier. This completes the second round. In this way complete seven rounds ending at Marwa.

Wajibat and Makroohaat of Saee

Wajibaat (obligations)of Saee:

1. To perform Saee after a Tawaf which was rendered in the state of purity from Hadath e Akber (Janabat, Haiz, Nifas).
2. To complete seven rounds of Saee. The first four are Fardh (compulsory), while the remaining three are Wajib.
3. To perform Saee on foot i.e. if one is able to do so and has no valid excuse.
4. To perform Saee of Umrah in the state of Ihram.
5. To transverse (cover) the entire distance between Safa and Marwa.

6. To start Saee from Safa and end at Marwa.

Makroohat (Unpreferred acts) of Saee:

1. To buy or sell during Saee or converse in a manner which leads to your losing concentration or not performing Zikr and Dua (using mobile unnecessarily is also included in this).
2. Not to ascend Safa and Marwa.
3. To delay Saee without any valid reason.
4. To expose Satr i.e. those part of the body which are necessary (fardh) to be covered.

5. To walk slowly between Meelain Akhdarain and briskly elsewhere (for men).

6. To avoid continuity between the rounds of Saee without any valid reason. This is against Muwalaat (continuity) which is Sunnat.

Note: It is Sunnat to do Muwalaat/Ittisaal between Tawaf and Saee i.e. to perform Saee immediately after performing Tawaf.

Halq or Qasr

Men should shave their hair completely (Halq) or trim all hairs upto the length of a finger joint (Qasr). Shaving is preferable to trimming and removing at least a quarter of the hair by shaving or trimming is Wajib.

For women, trimming all the hair up to the length of a finger joint is Sunnat and trimming a quarter of the hair up to the length of a finger joint is Wajib. It is not sufficient for men and women to just have a few strands of their hair removed as it is the practice of people who cut hair at Marwa. Removing this quantity of hair will not release you from Ihram.

After doing Halq or Qasr you are released from the state of Ihram and all the restrictions of Ihram are removed. Now you can perform Ghusl apply perfume and adorn your normal clothes.

Note: If all the acts of Hajj or Umrah except for Halq or Qasr have been performed, the Haji or Mu’tamir (one who performs Umrah) can do Halq or Qasr himself and

for others as well and if not then he cannot do so himself and not for others.

How to engage yourself in Makkah Mukarramah

After completing your Umrah you should make the most of your precious moments in Makkah by engaging yourself in Zikr, Dua and Tawaf. It is best to perform as much Tawaf as possible and forward the Thawab (Reward) to your relatives and loved ones whether they are dead or alive and especially to the Prophet ﷺ. if you want to do Umrah again, you should go to Tan'eem (Masjid e Ayesha) or Ja'arana, put on Ihram, make intention for Umrah and perform Umrah in the same way as mentioned earlier. However it is preferable

to keep on performing Tawaf as much as possible and avoid going to markets.

Important Masa’il related to Haramain Shareefain

1. If during Salat in congregation, a woman comes and stands next to a man or in front of him, his Salat is invalidated. Therefore men should ensure that no woman is nearby before starting Salat. If such a situation arises, then he should move one or two steps ahead. In sha Allah his Salat will not be invalidated.
2. It is makrooh to offer Nafil Salat after Asr. Therefore engage yourself in Zikr,

Dua, Tawaf and Durood shareef after Asr.

3. The time for Fajr Sunnat is before Fardh. Incase you are unable to offer Sunnat before the Fardh, you should not offer it after the Fardh but wait for the sun to rise and then offer it when the Ishraaq time begins.

4. In normal circumstances women do not pray Namaz e Janaza. However if Namaz e Janaza is performed during their presence in Harmain Shareefain, they can participate in it.

5. Putting your feet towards Baitullah, spitting towards it, leaning on the Holy Quran, putting it on the floor and using it as a pillow are all acts of sin and

disrespect and should be strictly avoided.

6. After reciting Surah Fatiha in Salat, Aameen is said in a low voice.
7. It is preferable not to offer Nafil Salat after sunset before the Maghrib Salat.
8. It is permissible for women to offer Salat in Harmain Shareefain but it is preferable for them to offer it at home i.e. in their hotel room or any other place of accommodation.
9. It is permissible to use the meat sold in the makets of Makkah Mukarramah and Madina Munawwarah only if it is fresh and slaughtered there or has been imported from Islamic countries or its being Halal has been verified by

an authentic Muslim organization. Otherwise it is not permissible to use it.

Jinayaat

Jinayaat is the plural of Jinayat. In Arabic, it means to commit a crime and in terms of Shariyyah, it means to do a Haraam and forbidden act. In the terminology of Hajj and Umrah, it means to do intentionally or unintentionally an act which is Haraam due to the sanctity of Ihram or Haram.

There are two types of Jinayaat:

1. Jinayaat related to Ihram i.e. those acts which are forbidden in the state of Ihram and they are as follows:

a. Using perfume.

b. Wearing sewn clothes (for men).

c. Covering the head or face for men and covering the face for women.

d. Removing hair or killing or flicking lice.

e. Clipping nails.

f. Having intercourse.

g. Discarding any act which is Wajib.

h. Hunting land animals.

2. Jinayaat related to Haram i.e. those acts which are forbidden within the limits of Haram irrespective of the fact that one who commits them is in Ihram or not and these are as follows:

a. Hunting or harming animals within the limits of Haram.

b. Cutting the grass or trees of Haram.

Note: Committing a Jinayah obligates Sadaqah or Damm i.e. slaughtering a goat or sheep or the seventh part of a cow or camel or Budna i.e. a whole cow or camel. If a Jinayat is committed, an authentic scholar should be approached. However these are a few important guidelines:

1. If three or less strands of hair break from the head or beard by scratching or pulling, then for every strand, a handful of wheat should be given as Sadaqah. If more than three strands break, a sadaqah of 1.75 kg wheat should be given.
2. While performing an act of worship (Ibadah) like Wudhu, if three strands of hair fall off from the beard, a handful

of wheat should be given as Sadaqah and for more than three strands, 1.75 kg of wheat should be given.

3. If the above mentioned situation regarding hair fall occurs more than once a day, only one sadaqah has to be given provided that the sadaqah has not been given on the first jinayat.

4. If leg or chest hair falls by itself, no penalty will be paid.

5. If a man wears sewn cloth in the state of Ihram, for an hour or less, then a handful of wheat will be given as sadaqah and if it is worn for half a day or half a night or more, then Damm will be Wajib (obligatory).

6. Damm has to be given within the limits of Haram and it is not permissible to give it beyond the Haram limits.

7. Sadaqah or its equivalent (money) can be given anywhere.

8. It is not permissible to eat the meat of the animal slaughtered as Damm.

Note: Some wealthy people intentionally commit Jinayaat saying that they will give Damm. This is a sin and it is very likely that their Ibaadat will not be accepted. They should repent (do Tauba) and give Damm.

Masa’il related to Ihram

1. If a person has a wet dream (Ihtilaam), he should wash his cloth and body without using a scented soap and

change his cloth if needed. His Ihram stays unaffected.

2. In Ihram it is not permissible for men to wear a shoe or slipper which covers the middle raised bone of the foot (talus). Such a shoe should be cut to an extent which exposes the middle bone which is why two strapped slippers (Hawai slippers) are normally worn. If such a shoe which covers the middle raised bone is worn for a whole day or night, it is obligatory to offer Damm and if it is worn for less than that, then a sadqa of 1.75 kg of wheat should be offered and if it is worn for an hour or less, then it is obligatory to give a handful of wheat as Sadqa.

3. In Ihram it is prohibited for men to wear socks or gloves or tie a cloth on their head or face.
4. In Ihram, men and women should not cover their face neither partially nor completely in a way that the cloth touches their face.
5. In Ihram, it is prohibited for men to cover their head partially or completely.
6. In Ihram, it is prohibited to wipe the face with a cloth because the cloth touches the face which is not allowed. If the cloth touches the face for less than an hour, it is obligatory to give a handful of wheat as Sadqa. However it is permissible to wipe the face with the

hands. It is also permissible for men to wipe their entire body except the face and the head with a cloth, while women can wipe their entire body except the face with a cloth.

7. In Ihram you cannot kill or flick lice from your clothes or hair. However harmful animals or insects such as snakes, scorpions, bedbugs, wasps and mosquitoes can be killed.

8. In Ihram, it is not permissible to use perfume, apply mehndi on the hair or beard, clip nails or remove hair from any part of the body.

9. In Ihram doing intercourse with women or speaking about it in their presence or adopting catalysts of

intercourse such as kissing, caressing is prohibited.

10. One should abstain from sins in all circumstances and all the more in the state of Ihram. Fighting or quarrelling with companions and other people should be avoided.

11. It is not preferable to join the ends of Ihram sheets by tying knots or using pins etc, but if this is done for the purpose of satr e aurah, it will not obligate Damm. It is also permissible to use belts.

12. In Ihram, it is permissible to use blankets, duvets, etc. provided that it does not cover your face or head.

13. In Ihram, it is permissible to put your hand or someone else’s hand on your head or nose but without using a cloth. It also permissible to carry a cauldron, tub, etc. on your head.

14. In Ihram, it is Makrooh (not preferred) to lie on your stomach and to put your face or forehead on the pillow. However it is permissible to put your cheeks or head on it

15. In Ihram, it is Makrooh to comb your hair or beard or scratch them in a way that may lead to hair falling off.

16. In Ihram, it is Makrooh to remove dirt from the body or comb unkempt hair.

17. In Ihram, it is permissible to look in the mirror and to get your tooth extracted.

Using Miswaak is Sunnat while using scented toothpaste, tooth powder and manjan is not allowed.

18. In Ihram, wearing a garland is Makarooh while smelling aromatic flowers and fruits intentionally is prohibited.

19. It is Makrooh not to offer two Raka'at Nafil Salat before making intention for Ihram, but if someone does not offer it, no penalty is obligatory.

20. It is Mustahab (preferred) to apply perfume before entering to the state of the Ihram provided that the perfume does not leave any stain.

21. Some airlines provide scented refreshing tissues for wiping the face

and hands. Using these tissues in the state of Ihram will obligate Sadaqa.

22. When wearing Ihram, before making intention, wrap the sheets of Ihram and cover both shoulders and if it is not a Makrooh time of Salat, offer two Raka'at Salat ul Ihram which are Sunnat, in the first Raka'at it is Mustahab to recite سورۃالکفرون after سورۃالفاتحۃ and in the second Raka'at سورۃالاخلاص.

23. If there is a possibility of threads hanging loose from the Ihram cloth, you can sew its edges (peeko).

24. It is permissible to stich a pocket in the Ihram cloth for the purpose of security.

25. In case of pain or injury you can use unsewn bandages in Ihram.

26. In Ihram, it is permissible to use unstiched loin cloth (langot) due to valid reasons.

Masa'il related to Tawaf

1. It is necessary to be in Wudhu, during the whole Tawaf. Therefore you should make Wudhu before starting Tawaf and remain in wudhu till the end. If the Wudhu breaks in the first four rounds, you should make Wudhu and preferably start the Tawaf from the beginning. However it is also permissible to continue from where you left. If the Wudhu breaks after the

first four rounds, you should make Wudhu and either start the Tawaf from the beginning or from where you left.

2. Making intention (Niyyat) is a condition for Tawaf. If someone completes seven rounds of Tawaf around the Ka’abah without making intention, this will not be considered as performing Tawaf. However it is not necessary to make the intention verbally; it is sufficient to make intention in the heart.
3. Reciting Talbiyah for those performing Umrah terminates as soon as they see Baitullah.
4. Whilst doing Istilam, there is a chance of being pushed back and forth due to crowds which might lead to your

moving towards the Ka’abah door with your face and chest facing the Ka’abah. In such a case it will be considered that you have performed a section of Tawaf with your chest and face facing the Ka’abah. If such a situation arises, you should move backwards with your left shoulder facing the Ka’abah and repeat that section of Tawaf. If this is not possible due to the crowd, you should repeat that specific round or else a penalty will be levied. That is why it is recommended that in case of crowds, you should not kiss the Hajr-e-Aswad but indicate towards it whilst doing istilam.

5. After doing Istilam, turn to the right without lifting your feet and start the Tawaf by walking towards the Ka’aba door with your left shoulder facing the Baitullah.
6. If someone kisses Hajr-e-Aswad in the state of Ihram which leads to his face and hand getting heavily scented then Damm will be Wajib and if they are lightly scented then a sadaqah of 1.75 kg wheat will be Wajib. That is why it is suggested not to touch and kiss the Hajr-e-Aswad in state of Ihram but make an indication towards it with the palms and then kiss the palms.
7. It is obligatory (Wajib) to include (Hateem) while performing Tawaf.

That is why it is not permissible to pass through Hateem while doing Tawaf. If someone passes through it during Tawaf, he will have to repeat that specific round or else penalty will be Wajib.

8. It is Makrooh to give gap between the rounds of Tawaf or to engage yourself in some other activity.

9. It is Mustahab to avoid all those acts during Tawaf which are against humility and and humbleness such as looking here and there without any reason, putting your hands on your face, clasping your hands etc. It is a common practice for people to run behind each other while performing

Tawaf which is against the etiquettes of Tawaf.

10. While performing Tawaf, keep your gaze lowered and avoid looking here and there. Remember to recite Durood Sharif along with other supplications (Duas) because it is the preferable (Afzal) ibadat.
11. While performing Tawaf, you should not raise your hands to make Dua or fold them as in Salat.
12. During Tawaf, it is preferable (Mustahab) to make Dua in a low voice so that others are not disturbed.
13. Making Dua during Tawaf is preferable (Afzal) to reciting the Holy Quran.

14. While performing Tawaf, it is preferable for men to walk close to the Ka’abah without causing discomfort to others. However, this proximity should not lead to their colliding with the foundation of Ka’abah.

15. During Tawaf, it is permissible to pass in front of those performing Salat.

16. On reaching Rukn e Yamaani, it is Sunnat to touch it with both hands or with the right one while ensuring that the chest and feet do not face the Baitullah. Kissing it or touching with the left hand is against Sunnat; therefore if it is not possible to touch it, then it is better to just pass by it without making any indication.

17. There are eight Istilams of Hajr-e-Aswad in Tawaf. The first one in the beginning of Tawaf and the eighth one after finishing the seventh round are Sunnat e Muakkadah. The rest are considered Sunnat by some and Mustahab (preferable) by others. However it is Makrooh to leave an Istilam. Therefore Istilam should be done in every round in order to avoid performing a Makrooh act.

18. It is an act of worship to look at Baitulluah but during Tawaf it is prohibited to face it. However it is permissible to do so while doing Istilam.

19. During Tawaf, it is Makrooh e Tahrimi (next to haraam) to turn your back to the Ka’aba. Is such a situation arises, you should repeat that section of Tawaf and it is better to repeat that specific round. If either of the two is not done, a penalty will be Wajib.

20. It Sunnat to recite the following Takbeer at the time of Istilam i.e. in the beginning of Tawaf and in every round.

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ

21. Wearing shoes during Tawaf without any valid reason is Makrooh. Wearing socks is not Makrooh but it is not permissible for men to wear them in the state of Ihram.

22. Idhtiba is to take the upper cloth of Ihram from under the right arm pit and to place it on the left shoulder. This is only done in the state of Ihram while performing the seven rounds of Tawaf. Idhtiba is Sunnat in only that Tawaf which is followed by Saee and it is not done while performing Saee.

23. It should be remembered that Idhtiba is not Sunnat before and after Tawaf. It is a common practice to constantly do Idhtiba while in the state of Ihram; this should be avoided. After performing the Tawaf of Umrah, both shoulders should be immediately covered because keeping either or both of them uncovered in Salat is Makrooh.

24. Walking swiftly with the chest jutting out and shoulder moving is called Ramal. Many people start running instead of just walking swiftly which is wrong. Similarly doing Ramal in every round and in every Tawaf is also wrong.

25. Doing Ramal in the first three rounds of Tawaf is Sunnat while doing it in the all seven rounds is Makrooh. However doing it in all the seven rounds does not obligate penalty. Ramal is Sunnat only in that Tawaf which is followed by Saee and there is no Ramal in the Tawaf not followed by Saee.

26. If Ramal is not possible due to a crowd, you should delay your Tawaf till the

crowd thins. However in the season of Hajj, when there are huge crowds, it is permissible to leave Ramal if it not possible.

27. If, after doing Ramal in one or two rounds, the crowd increases to such an extent that Ramal is not possible, then complete your Tawaf without doing Ramal.

28. If you forget to do Ramal in the first round, then do it in the next two rounds. However, if you remember it after the first three rounds, then you should not do it in the last four, because not doing Ramal in the last four rounds is Sunnat just as doing it in the first three rounds is Sunnat.

29. Discarding Ramal and Idhtibah in the Tawaf in which they are Sunnat without any valid reason is Makrooh.

30. It is a common misconception that without reciting the Duas written in books for every round of Tawaf, the Tawaf will be incomplete. It should be remembered that only making intention is a condition for Tawaf, after which if nothing is recited, the Tawaf will still be valid.

31. Those performing Hajj-e-Qiran can recite Talbiyah in Tawaf-e-Umrah, Tawaf-e- Qudoom and Tawaf-e-Nafil. Similarly those performing Hajj-e-Ifraad can also recite Talbiyah in Tawaf-e-Qudoom and Tawaf-e-Nafil

but this should be done in low voice, however making Dua is better (Afzal) than reciting Talbiyah. Others, besides those mentioned above cannot recite Talbiyah in Tawaf.

32. Performing Tawaf continuously is Sunnat-e-Muakkadah which is why you should not stop anywhere without a valid reason, while performing Tawaf. Stopping at the corners of Baitullah, or at any other place in Mataaf to make Dua is Makrooh because it is against continuity in Tawaf.

33. If a fardh Salat or Salat-ul-Janazah commences while performing Tawaf, you should stop your Tawaf and join the Salat and continue your Tawaf

from where you left it after finishing Salat.

34. It is not necessary to perform Tawaf and Saee in the company of a Mahram.

Masa’il related to Saee

1. If Saee has to be performed after Tawaf, then it is Sunnat to make a ninth Istilam of the Hajr-e-Aswad and should be done after performing Tawaf and offering two Raka'at Wajib-ul-Tawaf. After doing this Istilam, proceed to Safa.

2. It is sufficient to ascend Safa only to an extent from where Baitullah is visible.

3. Niyyat (intention) is Sunnat and not a condition for performing Saee.

4. It is also Sunnat to stand in the direction of Ka’abah after ascending Safa and Marwa and for men to walk briskly between Meelain Akhdharain.
5. If the Saee of Hajj is done after Tawaf-e-Qudoom and before Tawaf-e-Ziyarat, then Talbiah should be recited in Saee.
6. It is compulsory (Wajib) to start the Saee from Safa and end at Marwa. Walking from Safa to Marwa is considered one round and from Marwa to Safa is considered the second round.
7. Ascend Marwa till where it flattens out because ascending too high is not permissible.

8. It is Mustahab (preferred) to repeat Zikr and Dua thrice at Safa and Marwa and to stand there for a long while.
9. Raise your hands at Safa and Marwa the way it is done while making Dua, not the way it is done at the time of saying Takbeer-e-Tahreemah in Salat. Many people raise their hands upto their ears at Safa and Marwa out of ignorance and indicate towards the Ka'aba as well. This is against Sunnat and should be avoided
10. If Wudhu breaks during Saee, you should continue Saee without Wudhu because Saee is valid without it and no Damm or sadaqah is obligatory.

11. After completing Saee and before doing Halq or Qasr, it is Mustahab to offer two Raka'at nafal in Masjid-e-Haram provided it is not a Makrooh time for Salat.

Hajj

Faraaidh of Hajj:

There are three Faraaidh of Hajj.

1. Ihram i.e to make intention (Niyyat) and to recite Talbiyah.
2. Wuqoof e Arafat i.e to stay in Arafat even if it be for a while, after Zawal of 9th of Zil Hajj until the pre dawn (Subah Sadiq) of the 10th of Zil Hajj.

3. Tawaf e Ziayarat which is performed from the pre dawn (Subah Sadiq) of the 10th of Zil Hajj until the sunset of the 12th of Zil Hajj.

If any of the above is not performed, then the Hajj is not valid and will not be redeemed through Damm. It is Wajib to perfom these Faraaidh in sequence and to perform them in their specific time and place.

Arkan e Hajj:

There are two Arkaan of Hajj:

1. Tawaf e Ziayarat
2. Wuqoof e Arafat

Out of these two, Wuqoof e Arafat is of greater importance.

Wajibaat of Hajj:

There are six Wajibaat of Hajj:

1. Wuqoof-e-Muzdalifa.
2. Saee between Safa and Marwa.
3. Rami i.e. pelting stones at Jamarat.
4. Sacrifice i.e. Qurbani (for Qarin and Mutamatte).
5. Halq i.e. shaving the head or Qasr i.e. trimming the hair of the head.
6. Tawaf e Wada (for an Aafaaqi i.e. one who lives outside the Meeqat).

The law of Wajibaat is that if any one of them is discarded whether intentionally or unintentionally, Hajj will be valid but a penalty (jazaa) will be necessary.

Sunnan of Hajj:

1. Tawaf e Qudoom for an Aafaaqi Haji who intends to perform Hajj e Qiran or Ifraad.
2. To make Ramal in Tawaf e Qudoom. If it is not done in Tawaf e Qudoom, it should be done in Tawaf e Ziyarat.
3. To deliver Khutba (for the Imam) at three places: at Makkah Mukarramah on the 7th of Zil Hajj, at Arafat on the 9th of Zil Hajj and at Mina on the 11th of Zil Hajj.
4. To spend the night between 8th and 9th Zil Hajj in Mina. (i.e. the night before Youm e Arfa).
5. To proceed for Arafat from Mina after sunrise of 9th of Zil Hajj.

6. To spend the night in Muzdalifa while returning from Arafat.

7. To make Ghusl in Arafat.

8. To spend the night in Mina in Ayaam e Mina.

There are many other Sunnat acts which will be discussed later In Sha Allah along with the acts and laws of Hajj.

Mas'ala: The law of Sunnat is that discarding it intentionally is undesirable and performing it reaps reward. Discarding it does not necessitate penalty.

Types of Hajj

There are three types of Hajj:

1. Ifraad

2. Qiran

3. Tamattu

All three types of Hajj are permissible, but Hajj e Qiran is the most preferred (Afzal), then Tamattu and then Ifraad. Aafaaqi i.e. one residing outside the Meeqat limits has a choice to perform any of the three types of Hajj but those residing in Makkah and within Meeqat cannot perform Qiran or Tamattu. They can only perform Hajj e Ifraad.

Hajj e Qiran

In this type of Hajj, the intending Haji makes intention for both Hajj and Umrah at the same time and adorns the Ihram for both. Such a Haji performs all the acts of Umrah except Halq (shaving the hair) or Qasr (trimming the hair) and continues to stay in the state of Ihram. Then from the

8th of Zil Hajj onwards, he performs the acts of Hajj. On the 10th of Zil Hajj, he performs Rami, makes sacrifice (Qurbani) and does Halq or Qasr and comes out Ihram. A person who performs this type of Hajj is called a Qarin.

Hajj e Tamattu

In this type of Hajj, the intending Haji combines the Hajj and Umrah in such a way that he adorns the Ihram for Umrah only from Meeqat and does not combine the Ihram for Hajj with it. On reaching Makkah, he completes the rites of Umrah in Shawwal, Zil Qa'dah or Zil Hajj but before Hajj. Then comes out of Ihram by shaving or trimming his hair and remains without Ihram until the days of Hajj. Then,

on the 8th of Zil Hajj, he adorns the Ihram of Hajj and leaves for Mina to perform the rites of Hajj. A person who performs this type of Hajj is called a Mutamatte.

Hajj e Ifraad

In this type of Hajj, the intending Haji makes intention of Hajj only from the Meeqat and when leaving home adorns the Ihram of Hajj only. On reaching Makkah Mukarramah, he continues to remain in Ihram. Then from the 8th of Zil Hajj, he performs the rites of Hajj and on the 10th of Zil Hajj does Rami, Sacrifice and Halq /Qasr and comes out of the Ihram. Such a Haji is called Mufrid.

Note: For a Mufrid, it is not obligatory (Wajib) but preferred (Afzal) to make

sacrifice (Dam e Shukar) but for a Qarin and Mutamatte it is obligatory (Wajib) to make sacrifice.

Acts of 8th Zil Hajj and the stay at Mina

1. The Qarin will already be in the state of Ihram. If he has not yet performed Tawaf e Qudoom, then it is Sunnat for him to do on the 8th of Zil Hajj before leaving for Mina. It is preferred (Afzal) to perform Saee after Tawaf e Qudoom and in such a case he should do Idhtiba in all rounds of Tawaf and Ramal in the first three rounds, then make Dua at the Multazam, offer two Raka'at Wajib ul Tawaf, drink the water of Zam Zam,

make the ninth Istilam and proceed to Safa and Marwa for Saee and recite Talbiyah during Saee. Then leave for Mina on the same day. If for some reason, he wishes to perform Saee after Tawaf e Ziyarat, then he will not do Idhtiba and Ramal in Tawaf e Qudoom and will do Ramal in Tawaf e Ziyarat without Idhtiba as he will be wearing sewn clothes not Ihram.

2. The Mutamatte will take Ghusl and adorn the sheets of Ihram on the 8^{th} of Zil Hajj. Then if possible go to Masjid e Haram and perform Tawaf-e-Tahiyya (Nafil Tawaf). Then offer two Raka'at Wajib ut Tawaf. If due to a crowd, he is unable to perform this Tawaf and it is

not a Makrooh time of Salat, then he will offer two Raka'at Tahiyyat ul Masjid and then two Raka'at Sunnat of Ihram. Then uncover his head and make intention for the Ihram of Hajj and recite Talbiyah.

3. The Ihram of Hajj can be adorned anywhere within the limits of Haram. One can adorn it in his place of stay and even after reaching Mina.

4. The Mutamatte will not perform Tawaf e Qudoom. He will make Ramal in Tawaf e Ziyarat and then perform Saee. However, if he wishes to perform the Saee of Hajj before going to Mina, it is necessary for him to first perform a Nafil Tawaf after adorning the Ihram

of Hajj and do Idhtiba in all the rounds of Tawaf and make Ramal in the first three rounds. (This Tawaf will be other than the Tawaf which was done previously as Tahiyyat ul Masjid before making the intention of Hajj). After Tawaf, he will make Dua at the Multazam, then offer two Raka'at Wajib ut Tawaf, drink Zam Zam, make the ninth Istilam and proceed to Safa and Marwa for Saee. For those doing Hajj e Tamattu, it is preferred (Afzal) to perform the Saee of Hajj after Tawaf e Ziyarat.

5. The Mufrid, who is already in the state of Ihram, will have performed Tawaf e Qudoom on reaching Makkah. It is

preferred (Afzal) for him to do the Saee of Hajj after Tawaf e Ziyarat and to proceed to Mina on the 8th of Zil Hajj without performing any other rites of Hajj on that day. However, if he wishes to do the Saee of Hajj before going to Mina, then he should perform Tawaf and Saee in the same manner as mentioned in point number four.

6. It is Sunnat to leave for Mina after the sunrise of 8th of Zil Hajj but since the number of Hajis is increasing with time, the Muallim sometimes sends the Hajis to Mina at night before the dawn of 8th of Zil Hajj. Therefore you can go at night

7. It is preferred (Mustahab) to offer five Salat i.e. Zuhr, Asr, Maghrib, Isha and Fajr in Mina, spend the night in Mina and offer Salat in congregation (Jamaat).

8. During Ayyam e Hajj (from 8^{th} to 12^{th} of Zil Hajj,) it is Sunnat to spend the night in Mina except the night between 9^{th} and 10^{th} of Zil Hajj which is spent in Muzdaifa. You should not discard such a great Sunnat and deprive yourself from reaping the reward of following a Sunnat for the sake of short lived comfort. If possible, spend the night between 12^{th} and 13^{th} Zil Hajj in Mina as well.

9. Nowadays, due to crowds, some tents of Mina are put up in Muzdalifa instead of Mina, while the Sunnat is to stay the night in Mina even for a short while. Therefore people in these tents should come to Mina to spend some part of the night in Mina to fulfill a Sunnat act.

Acts of 9th Zil Hajj

Takbeerat e Tashreeq:

Reciting Takbeerat e Tashreeq which starts from the Fajr of 9th Zil Hajj till the Asr of 13th Zil Hajj and are recited after every Fard Salat in both Mina and Arafat.

اَللهُ اَكْبَرُ اَللهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ اَللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

The Takbeer has to be followed by Talbiyah, but since the recitation of

Talbiyah stops with the Rami of the 10th of Zil Hajj, therefore in the remaining days only the Takbeer is recited. Men should recite Takbeer aloud and women should recite it in a low voice.

Note: The period of Hajj starts from Shawwal. Unlike other days, in the days of Hajj i.e. from the 8th of Zil Hajj till the 12th of Zil Hajj, the night after sunset is considered as the night of the preceding day. For example the night after the sunset of 8th Zil Hajj is considered as the night of 8th Zil Hajj. However the night after the sunset of 13th Zil Hajj is not considered as the night of 13th Zil Hajj.

Wuqoof e Arafat

1. In Arabic, Wuqoof means to stay. In terms of Hajj, staying anywhere in the ground of Arafat at any time from mid-day (Zawaal) on the 9th of Zil Hajj up to a little before the predawn (Subah e Sadiq) of the 10th of Zil Hajj is called Wuqoof e Arafat. This is the greatest rite of Hajj without which Hajj is not valid.

2. To offer Fajr Salat in light (Isfaar) in Mina and proceed to Arafat after sunrise. Going to Arafat before the 9th of Zil Hajj or before sunrise is against Sunnat.

3. The Wajib of Wuqoof e Arafat is that a person who made Wuqoof before sunset has to remain there till sunset i.e. it is Wajib for him to be in Arafat at the time of sunset.

4. Intention (Niyyat) is not a prerequisite of Wuqoof but it is preferred (Mustahab). The Wuqoof is valid even if no intention was made. Similarly, standing in Wuqoof is neither a prerequisite nor is it compulsory, but a preferred act (Mustahab). The Wuqoof can be made sitting, lying, sleeping or awake, or in any possible manner. However, lying down at the time of Wuqoof without any valid reason is Makrooh.

5. The Wuqoof is valid in the state of impurity. Being pure from Haidh, Nifas or Janabat is not a prerequisite.

The Rukn of Wuqoof

1. The Wuqoof has to be made in Arafat, with intention (Niyyat) or without it, sleeping or awake, consciously or unconsciously, willingly or forcefully, even for a little while or by running through it. This is the Rukn of Wuqoof. If the Haji does not enter Arafat, even for a small moment during the period of Wuqoof, then his Wuqoof will not be made.

2. If a Haji goes outside the limits of Arafat between Zawal and sunset of 9th

Zil Hajj, then it is Wajib for him to give Damm. However, if he returns before sunset the Damm is absolved. But if returns after sunset, then he has to give Damm.

3. **Note:** Being pure from Haidh, Nifaas and Janabat is not a condition of Wuqoof.

Preferred acts (Mustahabbat) of Wuqoof e Arafat:

1. To prepare for Wuqoof before mid-day (Zawaal).
2. To make intention (Niyyat) of Wuqoof.
3. To make Wuqoof facing the Qibla.
4. To make Wuqoof standing, if possible and to sit when tired.

5. To stand in the sun while making Wuqoof, if possible. If not, then under a shade or in the tent. To be engaged in Dua, crying and pleading with the utmost humility and sincerity.
6. To raise hands when making Dua.
7. To repeat the Dua thrice.
8. To recite Hamd and Salaat (Durood) before and after Dua and to say Aameen at the end.

Laws of Arafat

1. Arafat is an open ground about nine miles east of Makkah Mukarramah and six miles from Mina. To be in Arafat, even for a little while, at any time from mid-day (Zawaal) of the 9th of Zil Hajj

till the predawn of the 10th of Zil Hajj is the greatest rite (Rukn) of Hajj.

2. It is permissible to stay anywhere in Arafat but with Hajis and not away from them as this is Makrooh. Staying on the thoroughfare is also Makrooh as this will cause discomfort to others. It is preferred (Afzal) to stay near Jabl-e-Rahmat.

3. It is not permissible to stay in Batn-e-Arna which is a valley adjacent to the western side of Masjid-e-Namra (Masjid-e- Arafat) . After the expansion of the Masjid, this valley has become a part of the Masjid. Therefore staying in that part of Masjid which comprises of

Batn-e-Arna will invalidate the Wuqoof.

4. On reaching Arafat, make Dua and recite Talbiyah, Durood Sharif etc. in abundance. After mid-day (Zawaal), make Wudhu and it is better (Afzal) to take Ghusl. Finish your meal and fulfill your personal needs before Zawaal and immediately after Zawal, engage yourself in Zikr and Dua.
5. It is preferred (Mustahab) to stand and make Wuqoof, but it is neither a condition nor a Wajib. It is permissible to make Wuqoof sitting, lying, sleeping or awake or whichever way possible.
6. It is Mustahab to raise hands and make Dua, recite Hamd and Sana, Durood

Sharif, Talbiyah and do Zikr with the utmost attention, sincerity and humility. Make Dua in abundance for yourself, your friends and relatives, for Mufti Saad Abdur Razzaq and his family, for Pakistan and for the Muslim world in general and be sure that your Duas will be accepted. Repeat the Dua, Durood, Takbeer, Tahleel thrice and recite Tasbeeh, Tahleel, Takbeer and Durood at the beginning and end of Dua.

7. Make Wuqoof especially after Asr and remain engaged in Dua and Zikr until sunset and recite Talbiyah repeatedly (in low voice) in between Duas.

8. If, by standing with the Imam, you lose your concentration in Dua and are unable to focus due to the crowd, then it is preferred (Afzal) to make Wuqoof individually.
9. It is not permissible for women to stand with men or mingle with them.
10. During Wuqoof, make Dua and Zikr in abundance as this is a special time for the acceptance of Duas and should not be wasted in futile activities. No specific Dua has been stipulated for this moment but it is narrated in a Hadith that whichever Muslim, on the day of Arafat, after Zawaal, while facing the Qibla recites:

A hundred times

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Then a hundred times Surah Ikhlaas,

Then, a hundred times the following Durood:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَعَلَيْنَا مَعَهُمْ

Then Allah تَبَارَكَ وَتَعَالٰى says "Oh my angels what is the reward for my servant. He has made My Tasbeeh and My Tahleel mentioned My Greatness and Dignity and obtained My (Ma'rifat) Knowledge, and has mentioned My Status, and has sent Durood upon My Nabi(ﷺ). Oh, My angels, You be witness that I have Forgiven him, and accepted His own intercession and if My servant seeks

My intercession for all those in Arafat, then I will accept his intercession".

11. If possible, do not stand under a shade unless there are chances of discomfort. Make Dua, Tauba and Istigfar in abundance, pleading and crying before Allah تَبَارَكَ وَتَعَالٰى until the sun sets.

12. In Arafat, Zuhr and Asr Salat are offered together at the time of Zuhr. If a Haji offers Salat in Masjid-e-Namra behind the local Imam, then he should combine the two Salats. However if he performs Salat in his tent with Jamat or without Jamat then he should offer the two Salats at their normal times. It is better to offer the two Salats at their normal times in the tent with Jamaat.

Zuhr Azaan should be called out at its time and Salat should be offered with Jamaat in the tent and similarly Asr Salat at its time.

Wuqoof e Muzdalifa

After the sunset of 9th of Zil Hajj, proceed to Muzdalifa without performing Magrib Salat. On reaching Muzdalifa, combine Maghrib and Isha Salat at the time of Isha with one Azaan and one Iqamat. Jamat is a not precondition for this combination. You should first perform the Fardh of Maghrib and then the Fardh of Isha, then the Sunnats of Maghrib and Isha and then perform Witr.

After performing the Maghrib and Isha Salat, stay in Muzdalifa until pre dawn. This

is Sunnat-e- Muakkadah. It is said that the night of Muzdalifa is even more Afzal than Shab-e-Qadr.

To make Wuqoof in Muzdalifa between predawn (subah-e-sadiq) and sunrise of 10^{th} Zil Hajj is the Rukn of Wuqoof-e-Muzdalifa and is one of Wajibaat of Hajj. If due to crowds, women, children and old age people are not able to stay in Muzdalifa, Damm will not be Wajib for them. However, if men are unable stay due to the same reason, then Damm will be Wajib for them.

It is Mustahab to collect pebbles for Rami from Muzdalifa. Before leaving Muzdalifa, collect at least seventy pebbles which should be the size of a pea or a date seed. If these are not collected from here, then it

might be difficult to collect from any other place.

After Subah-e-Sadiq, offer Fajr Salat as soon as its time enters and make Wuqoof and remain engaged in Zikr (Tasbeeh, Tahleel etc.). Some people are in such a hurry to reach Mina that they give the Fajr Azaan and offer Salat before its time. You should be wary of this and rely on your own watch and offer the Fajr Salat after Subah-e-Sadiq. It is better to note the time of Fajr Azaan in Masjid-e-Haraam on the 7th and 8th Zil Hajj and offer Fajr in Muzdalifa approximately five minutes after that time. After Salat, make Wuqoof and proceed to Mina.

Acts of 10th Zil Hajj

1. The first thing to be done on reaching Mina is the Rami of Jamrat-ul-Uqba.
2. Then make Sacrifice (Qurbani).
3. After the Qurbani, shave or trim the hair of the head and come out of Ihram.
4. After performing the above mentioned acts, proceed to Makkah for Tawaf-e-Ziyarat, which is the Rukn of Hajj and has no substitute and without this Tawaf, Hajj is incomplete. This Tawaf is performed like any other Tawaf. If you did not perform the Saee of Hajj before Hajj, then you will have to do Saee

after Tawaf-e-Ziyarat and then return to Mina and spend the night there.

Masa'il-e-Rami

1. The literal meaning of Rami Jimar is pelting pebbles. In terms of Shariah, it means pelting stones at a specific time, in a specific place and in a specific number.
2. Rami Jimar is Wajib. Discarding it will necessitate Damm.
3. Jimar is the plural of Jamrah which means pebbles (small stones). The place where these pebbles are thrown is also called Jimar. The pillars around which the Rami is made are not the Jamaraat. The Jamraat are actually the

area underneath the foundation of the pillars. Therefore the pebbles should be pelted in such a way that they fall on the ground surrounding the pillars where the pebbles are collected. The pebbles must fall close to the Jamrah. If they fall at a distance of three hands or more, from the base of the pillar, it will not be counted in Rami and will have to be repeated or else Damm will be Wajib.

4. Breaking a big stone into small pebbles is Makrooh. Collecting pebbles from the area near Jamaraat, or from a Masjid or an impure place is also Makrooh.

5. It is Mustahab to wash the pebbles before pelting.
6. Each Jamrah is pelted with seven pebbles and each pebble has to be thrown one at a time. If more than one or all seven of them are pelted together in one go, it will be counted as one pebble only even if they fall separately and six more pebbles will have to be thrown to complete the count. Throwing more than seven pebbles is Makrooh, however it is permissible in case of doubt.
7. If someone:
    a. Did not perform Rami in all three days.

- **b.** Or did not perform Rami on one of the days.
- **c.** Or discarded the pelting of four pebbles on the first day of Rami.
- **d.** Or discarded the pelting of eleven pebbles on the remaining days of Rami.

Damm will be Wajib in all of the above mentioned situations. If any of these situations arises on a single day or all three days, only a single Damm will be Wajib.

8. It is Sunnat to make Rami at a distance of five arms' length or more from the Jamrah and is Makrooh to stand at a shorter distance.

9. If on the first day of Rami i.e. the 10^{th} of Zil Hajj, pelting of three pebbles or less is discarded and in the remaining two days, pelting of ten pebbles or less is discarded, then it will be Wajib to give sadqa of 1.75 kg wheat against each pebble.

10. Whilst throwing the pebble, it is permissible to hold it in anyway desired. However, it is Mustahab to hold it between the thumb and index finger and to raise the hand so that the whiteness of arm pits is visible.

11. When making Rami, it is Masnoon to recite the Takbeer. The following Dua should be recited every time the pebble is thrown:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ رَغْمًا لِّلشَّيْطٰنِ وَرِضًى لِّلرَّحْمٰنِ

"In the name of Allah, Allah is the greatest, (My action is) to humiliate the Shaitan and to please the Rahman (Allah)."

12. On the 10th of Zil Hajj, pass the other two Jamarats and proceed directly to the third Jamrah which is called Jamrat-ul-Aqba and pelt it with seven pebbles.

13. The recitation of Talbiyah ends with the pelting of the first pebble on Jamrat-ul-Aqba.

14. The Masnoon time for the Rami of Jamrat-ul-Aqba is from sunrise until mid-day (zawaal) of 10th Zil Hajj. It is permissible to make Rami from zawaal

to sunset. However, doing it after sunset up to the Fajr next day is Makrooh but in case of crowds it will not be Markrooh In Sha Allah.

15. On the 11th and 12th of Zil Hajj, the Masnoon time for Rami for all three Jamarats is from mid-day (Zawaal) until sunset and it is Makrooh to do so after sunset up to the predawn of the following day. However, if it is delayed until the predawn of the following day without any valid reason, then Damm becomes Wajib and it is also Wajib to make the Qaza of the discarded Rami in days of Rami. If the Qaza is not made in the days of Rami, then the time of Qaza has now expired and the

discarded Rami can no longer be executed and only a single Damm will be Wajib.

Note: On the the 11th and 12th of Zil Hajj, if the Rami is made before mid-day (zawaal), then the Rami will not be valid and has to be repeated after mid-day or else Damm will be Wajib.

16. On the 12th of Zil Hajj, some Muallims ask their Hajis to do Rami before mid-day (zawaal) and proceed to Makkah. One should abstain from doing this, because as mentioned above, the Rami will not be valid and Damm will be Wajib.

Note: After doing the Rami of the 12th of Zil Hajj it is permissible to proceed from Mina

before Maghrib. Proceeding from Mina after Maghrib without doing the Rami of the 13th of Zil Hajj is Makrooh.

17. On the 13th of Zil Hajj, if you happen to be in Mina till Fajr, it will be Wajib for you to do the Rami of all three Jamaraats. The Masnoon time of doing Rami on this day is from Zawaal to sunset. Before Zawaal it is permissible but Makrooh-e- Tanzeehi.

18. On the 11th and 12th of Zil Hajj and in case someone stays in Mina on the 13th as well, Rami will made in the following order: firstly on Jamrat-ul-Oola which is near Masjid-e-Khaif, then Jamrat-ul-Wusta (the middle one) and lastly

Jamrat-ul-Aqba. It is Sunnat to follow the above sequence.

19. On the 11th, 12th and 13th of Zil Hajj, it is Mustahab to make Dua after doing the Rami of Jamrat-ul-Oola and Wusta. After doing the Rami of Jamrat-ul-Oola, stand away from the crowd, facing the Qibla which is Sunnat, and then make Dua for as long as it takes to recite twenty Aayats. After that, do the Rami of Jamrat-ul-Wusta and then move aside and pray as before. Then proceed to Jamrat-ul-Uqba and make Rami but do not stop for Dua. It is not Sunnat to stop for Dua after the Rami of Jamrat-ul-Aqba on any day.

20. It is Masnoon to pelt the pebbles successively, one after the other. To delay or give gap in between each throw is Makrooh. It is also Makrooh to delay the Rami of one Jamrah after another, except for the time taken to make Dua.

21. While doing Rami, it is not a condition to stand in any particular direction near the Jamrah. Standing in any direction which is convenient is permissible.

22. It is not permissible to delegate another person to do Rami on your behalf unless there is a valid reason. A sick or weak person who is unable to offer Salat in a standing position, or

suffers great pain in walking up to the Jamaraat and has no means of conveyance, or faces difficulty in using conveyance upto the Jamaraat, or there are chance of his illness to intensify, such a person is termed as Maazoor (incapacitated) in terms of Shariah and can delegate another person to perform Rami on his behalf. However, if a person is not incapacitated according to the above mentioned conditions, then it is not permissible for him to discard Rami or to delegate another person for the sake of convenience (for instance avoiding crowds etc). It is Wajib for him to make the Rami himself or else

Damm will be obligatory for discarding a Wajib act. Doing this a single day or all three days will necessitate a single Damm.

23. Due to the fear of crowds, it has been allowed for women, the weak and ill to make Rami in Makrooh timings. It is permissible and not Makrooh for them to do Rami in these timings since illness, weakness and crowd are valid reasons to permit them to make Rami in such timings which are Makrooh for a healthy person. These timings are stated as follows:

a. On the 10^{th} of Zil Hajj, after predawn (Subah Sadiq) and before

sunrise, after sunset but before predawn of the following day.

b. On the 11th of Zil Hajj, after sunset but before predawn of the following day.

c. On the 12th of Zil Hajj, it is not necessary to leave Mina before Maghrib. But if someone is in Mina at the time of sunset, then it is Makrooh but permissible for him to leave Mina without the Rami of 13th of Zil Hajj except for women, the weak and ill as stated earlier. They can do the Rami of 12th after sunset and then leave for Makkah without the Rami of 13th Zil Hajj.

24. Pelting in succession, one after the other is not a precondition but is a Sunnat-e-Muakkada and discarding it is Makrooh. Therefore, if someone is making Rami on behalf of an invalid or sick person, then on the 10th of Zil Hajj he should first do his own Rami and then for the other person. On the 11th and 12th of Zil Hajj, he should first do his own Rami on all three Jamaraats, then return to each of the Jamraats to perform Rami on behalf of the other person, pelting one Jamrah after the other to ensure sequence and succession. If due to crowds, he is unable to return to the first Jamrah to perform Rami on behalf of the other

person, then he should first do his own Rami on Jamrat-ul-Oola followed by the Rami of the invalid person on the same Jamrah. Then proceed to the other two Jamraats and follow the same procedure. It is permissible to discard a preferred act due to severe crowds.

25. During the days of Rami, it is Sunnat to spend the night in Mina and is Makrooh to spend the night in Makkah Mukarramah or elsewhere. It is also Makrooh to spend a major part of the night in any place other than Mina. However, it is permissible to spend a major part of the night in Makkah Mukarramah or on its way for purpose

of Tawaf e Ziyarat whilst ensuring to perform Salat in congregation and make Zikr, Dua and Istigfaar in abundance wherever the night spent.

26. You should throw the pebble on the Jamrah and not just place it on it.

27. The pebble should be pelted on the Jamrah using your own hand and not by using a bow and arrow or any other instrument.

28. If an insensible or insane or minor or unconscious person does not perform Rami at all, no fidya would be Wajib on him, but if a sick person discards Rami, Jaza would be Wajib on him.

Stay at Mina and Qurbani

0n the 10th of Zil Hajj, after performing the Rami of Jamarat ul Aqba, the Haji should come directly to his place of stay without engaging into any other activity on the way back and make sacrifice (Qurbani) out of gratification for performing Hajj.

1. There are two types of Qurbani for a Haji:

(i) Qurbani of Hajj which is out of gratification and is also called Dam-e-Shukar. This is Wajib for Qarin and Mutamatte and Mustahab for Mufrid and should be done within the limits of Haram.

(ii) Qurbani of Eid-ul-Adh'ha which is Wajib yearly. If the Haji is a

Musaafir i.e. he does not intend to stay in Makkah for fifteen days or more, then the sacrifice of Eid-ul-Adh'ha is not Wajib but Mustahab. If the Haji is a Muqeem (i.e. he intends to stay in Makkah for fifteen days or more or is a resident of Makkah) and Sahib-e-Nisaab (i.e. Zakat is Wajib on him), then the sacrifice of Eid-ul-Adh'ha is Wajib on him.

2. The sacrifice of Eid-ul-Adh'ha can be done in your hometown as well by asking your family members to perform it on your behalf, provided there is Eid in both the countries on

the day of sacrifice otherwise the sacrifice will not be valid.

3. The laws pertaining to the Qurbani of Hajj are the same as the Qurbani of Eid-ul-Adh'ha. The animal that is permissible for the Qurbani of Eid is also permissible for the Qurbani of Hajj. Likewise, seven persons can jointly sacrifice a cow or a camel as done in the Qurbani of Eid-ul-Adh'ha.

Note: Since Eid prayers are not offered in Mina, therefore it is not a condition for the Qurbani to take place after the prayers.

4. The Qurbani of Hajj is also known as Damm-e-Shukar. You can have its meat and can distribute it as well. However, the meat of the animal that is given as

Damm to compensate for the mistakes (Jinayaat) cannot be consumed by yourself and has to be given as Sadqa.

5. The sacrifice of Hajj should take place within the limits of Haram in case of both Damm-e-Shukar and the Damm given for the compensation of mistakes.

6. At the time of Qurbani, it is necessary for the Qarin or Mutamatte to make clear intention (Niyyat) of the Qurbani of Qiran or Tamattu or else their Qurbani will not be valid. If he has delegated another person to do Qurbani on his behalf, then he should ask that person to make Qurbani with

the specific intention of Qiran or Tamattu.

7. Our Prophet Hazrat Muhammad ﷺ performed Qurbani on behalf of the whole Ummat. Therefore it is preferred for those who can afford it to do Qurbani on behalf of the Prophet ﷺ; and those who cannot afford it should also make an effort to do so.

Stay at Mina and Halq/Qasr

1. After Qurbani, the Qarin and Mutamatte will do Halq (shaving of the hair) or Qasr (trimming of the hair).
2. It is Sunnat to do Halq or Qasr in Mina, facing the Qibla and starting from the right side.

3. For a Mufrid Haji (i.e. one doing Hajj e Ifraad), it is not compulsory but Mustahab to do Qurbani. However it is Wajib for him to make Rami first and then do Halq or Qasr.

4. It is Wajib for a Qarin and Mutamatte to first perform Rami, then make Qurbani and then do Halq or Qasr. Some people might say that this sequence is not necessary and support their statements by Fatwaas or books. You should not follow their advice and since our Prophet صلى الله عليه وسلم performed these rites in the above mentioned sequence, therefore we should also adhere to the same sequence.

5. If someone appoints an organization for making Qurbani, he should ensure that the Qurbani is made at the fixed time or else the sequence will be disrupted and Damm will be Wajib.

6. All the prohibitions of Ihram i.e. using perfume, clipping nails, covering the face or head, wearing sewn clothes, etc. end with the performance of Halq and Qasr. However the relations with one's wife are not permissible until Tawaf e Ziyarat is performed.

7. If all the acts of Hajj except Halq and Tawaf e Ziyarat have been performed, you can do Halq or Qasr by yourself and do it for others as well otherwise not.

Tawaf-e-Ziyarat

1. After Rami, Qurbani and Halq/Qasr, proceed to Makkah Mukarramah for the Tawaf of Baitullah. This Tawaf is called Tawaf-e-Ziyarat and it is sunnat not Wajib to perform it in sequence after doing Rami, Qurbani and Halq/Qasr.
2. If the Saee of Hajj was not done before going to Mina, then it will be performed after Tawaf-e-Ziyarat.
3. Tawaf-e-Ziyarat is the Rukn and Fardh of Hajj. The time for this Tawaf is from the predawn of the 10th of Zil Hajj till the sunset of the 12th of Zil Hajj. However it is preferred (Afzal) to

perform it on the 10th of Zil Hajj and Makrooh-e-Tahreemi to perform it after the sunset of the 12th of Zil Hajj.

The following are some important guidelines regarding Tawaf-e-Ziyarat:

a. There is no substitute (badl) for Tawaf-e-Ziyarat i.e. Damm cannot be given in its substitute because this Tawaf is the Rukn of Hajj and it is not permissible to substitute a Rukn by anything

b. If it is done after the sunset of the 12th of Zil Hajj, then it will be Wajib to give Damm. Delaying it without any valid reason is a sin.

c. If someone has not done Tawaf-e-Ziyarat, the relations with his wife will

not be permissible for him no matter how a long a period passes away.

d. If someone does intercourse with his wife before Tawaf-e-Ziyarat but after Wuqoof-e-Arafat and before Halq it will be Wajib to give Budna (slaughtering a camel or a cow). If the same was done after making Halq, then it will be Wajib to give a Damm (slaughtering a goat). However the Hajj will still remain valid and Tawaf-e-Ziyarat has to be performed.

e. If someone dies before performing Tawaf-e-Ziyarat and writes a will (wasiyyat) for completing the Hajj on his behalf, then it is Wajib to sacrifice a

camel or a cow in place of Tawaf-e-Ziyarat.

f. If the Saee of Hajj was done with Tawaf-e-Qudoom, then Ramal and Idhtiba will not be made in Tawaf-e-Ziyarat.

g. If the Saee of Hajj was not done with Tawaf-e-Qudoom, then Ramal will be made in the first three rounds of Tawaf-e-Ziyarat. After completing the Tawaf and offering two Raka'at Wajib-ul-Tawaf and making Istilam, the Saee of Hajj would be performed.

h. Tawaf-e-Ziyarat and the Saee of Hajj (if it has not been performed before Hajj) will be performed in your ordinary day-to-day clothes if they are done after Halq or

Qasr, and Ramal will be done in the first three rounds of Tawaf.

i. If a woman attains purity and she has enough time to do Ghusl and perform Tawaf or four rounds of Tawaf before the sun sets on the 12th of Zil Hajj, it will be compulsory to do so. If she does not do Ghusl and perform Tawaf it will be compulsory for her to give Damm. However if she does not have enough time then nothing will be obligatory.

j. If a woman knows that she is about to menstruate and there is enough time before her menstruation to perform Tawaf or four rounds of Tawaf and she does not do so, it will be compulsory for her to give Damm.

Note: After performing Tawaf-e-Ziyarat you must return to Mina because spending the night at Mina is Sunnat and spending it elsewhere is Makrooh (not preferred). However, if you are delayed and not able to reach Mina at night because of performing Tawaf-e-Ziyarat, it is not Makrooh to spend the night elsewhere.

11th Zil Hajj

This day will also be spent in Mina for doing Rami on all the three Jamraat. The time for doing Rami starts after midday (Zawal).

The Rami is done firstly on Jamra-e-Oola which is near Masjid-e-Khaif then on Jamra-e-Wusta and lastly on Jamra-e-Aqba.

Note: On the 11th, 12th and 13th of Zil Hajj you should make Dua after doing Rami on Jamra-e-Oola and Jamra-e-Wusta facing the Qibla, at a distance from the Jamrats and away from the crowd. However no Dua will be made after doing Rami on Jamra-e-Aqba.

12th Zil Hajj

Today will also be spent at Mina and the same ritual will be followed as yesterday.

Note: If you wish to leave Mina without making Rami of the 13th of Zil Hajj, you should do so before the sunset of 12th of Zil Hajj. Leaving Mina after the sunset without making Rami of 13th is Makrooh (not preferred). If you are at Mina on the predawn (Subh-e-Sadiq) of the 13th of Zil

Hajj, doing Rami will be compulsory for you.

13th Zil Hajj

If you are at Mina on the predawn (Subh-e-Sadiq) of the 13th of Zil Hajj, it will be compulsory for you to do Rami in the same way as it was done before.

Alhamdulillah (All praise to be Allah) your Hajj is complete with the exception of one Wajib act which is Tawaf-e-Wada. This Tawaf can be performed any time before your departure from Makkah.

Note: You should make most of the precious time which remains from your stay at Makkah by utilizing it as much as possible in Nawafil and Tawaf and Dua and Zikr.

Tawaf-e-Wada

1. Tawaf-e-Wada is compulsory (Wajib) for all adult Hujjaj who are not physically or mentally disabled and who have come from beyond the limits of Meeqat (Aafaqi) irrespective of the type of Hajj that they have performed (Qiran, Tamattu, or Ifraad).

2. Tawaf-e-Wada is not compulsory for those living within the limits of Haram, Hil, Meeqat or woman experiencing Haidh (mensuration) or Nifaas (postnatal bleeding).

3. Tawaf-e-Wada is preferable for those who live within the limits of Haram, Hil, Meeqat.

4. The time for performing Tawaf-e-Wada starts after Tawaf-e-Ziyarat. If someone performs Tawaf-e-Wada because he intends to travel, then stays in Makkah and does not travel, his tawaf will be valid. There is no time limit for performing Tawaf-e-Wada. If you perform it after staying a whole year in Makkah it will still be valid. However it is preferable to perform Tawaf-e-Wada after fulfilling all the rites of Hajj and just brfore departing from Makkah.

5. If you stay in Makkah after performing Tawaf-e-Wada, it is preferable to perform it again before departure.

6. If a woman obtains purity before reaching the outskirts of Makkah, it will be compulsory for her to return to Makkah and perform Tawaf-e-Wada. However if she obtains purity after reaching the outskirts it will not be compulsory for her to return to Makkah.

7. If someone departs from Makkah without performing Tawaf-e-Wada, it will be compulsory for him to return and perform it as long as he is within the limits of Meeqat. Once he has crossed the limits of Meeqat he can either return with to the Ihram of Umrah or send Damm which is preferable for welfare purposes.

8. Making an intention for Tawaf is sufficient and it is not necessary to make a special intention before performing Tawaf-e-Qudoom or Tawaf-e-Ziyarah or Tawaf-e-Wada, which means that the Tawaf which is performed on entering Makkah will be considered as Tawaf-e-Qudoom and that which is performed during Ayyaam-e-Nahar will be considered as Tawaf-e-Ziyarat and the one which is performed at the time of departure will be considered as Tawaf-e-Wada. If a Nafil Tawaf is performed after Tawaf-e-Ziyarah, it will also be considered as Tawaf-e-Wada.

9. Your whole being should be in a state of sorrow and agony whilst performing Tawaf-e-Wada dreading the departure of this blessed and sacred land on the fragrant sand of which your eyes might never rest upon again.
10. After performing Tawaf-e-Wada you should do Istilaam and try to leave the Masjid from Bab-e-Wada casting back earnest and longing glances and tearfully praying for recurrent visits to Baitulllah whilst leaving the Masjid and at its entrance as well.
11. It is permissible to go to Masjid-e-Haraam for Salat and Nafil Umrah after performing Tawaf-e-Wada. Not going to the Masjid for Salat after performing

Tawaf-e-Wada is an act of great ignorance and highly deplorable.

The way of performing Hajj for women

Women will also perform Hajj the way men perform it with slight differences the detail of which is as follows:

1. Many women travel for Umrah and Hajj without their husbands or Mahram which is not permissible.
2. If Hajj is obligatory for a woman and there is no Mahram available to accompany her, she should delay the intention for Hajj until it is possible for a Mahram to escort her. If she does not find a Mahram to travel with, her

entire life, it will be compulsory for her to write a will for Hajj-e-Badal.

3. It is not permissible for a woman in Iddat to perform Hajj.
4. The Ihram for women is their day-to-day ordinary clothes and the use of gloves and socks is not recommended.
5. Covering the head and wearing a veil are compulsory in Ihram as they are compulsory without Ihram. However, whilst in Ihram, a woman should take care that her veil and Chaadar (with which she covers her head) do not touch her face.
6. Whilst doing Wudhu, if a woman runs her hands over the cloth covering her hair, the Masah will not be correct. The

correct way to do Masah is to remove the cloth and run the hands directly over the hair.

7. Women will not raise their voices whilst reciting Talbiyah.
8. Women will not do Ramal whilst performing Tawaf.
9. If there is a crowd of men at the time of performing Tawaf, women should perform Tawaf at a distance from the crowd and not mingle with men.
10. A woman should start Tawaf at such a time that she finishes it before the congregation for prayers and she can easily reach the area allotted for women.

11. If there is a crowd of men at Maqam-e-Ibrahim, women should offer the two Raka'ats after Tawaf somewhere else away from the crowd.
12. Women should walk at a normal pace between Meelain Akhdharain (green pillars) during Saee.
13. When coming out of the state of Ihram, women should get all their hair or a quarter of their hair cut about the length of a finger joint.
14. If a woman is menstruating at the time of leaving her home for Hajj, she should make Ghusl with the intention of Ghusl-e-Ihram. However this Ghusl will not purify her. If making Ghusl is

harmful for her, she should just make Wudhu and make Dua facing the Qibla.

15. Menstruating after entering the state of Ihram, will have no effect on Ihram. However it is not permissible for her to enter Masjid or do Tawaf in this state. She will perform all the rites of Umrah after attaining purity and then come out of the state of Ihram after getting her hair cut.

16. If a woman menstruates during her stay in Makkah, she will not go to the Masjid in this state and spend her time in Dua and Zikr.

17. If the 8th of Zil Hajj comes during the days of a woman's menstruation, she will enter the state of Ihram and recite

Talbiyah and go to Mina. However she will not pray Salat at Mina or Arafat or Muzdalifah but engage herself in Tasbeeh and Tahleel.

18. If a woman does not attain purity after doing Rami and sacrificing and having hair cut on the 10th of Zil Hajj, she will not perform Tawaf-e-Ziyarat until she attains purity. If Tawaf-e-Ziyarah is delayed due to this reason and not performed in its specific days, no Damm will be compulsory for her. However her Hajj will not be complete till she performs Tawaf-e-Ziyarat nor will she be Halaal for her husband.

19. If a woman menstruates during a Tawaf which is followed by Saee, she

will neither complete her Tawaf nor perform Saee and perform them both after attaining purity.

20. If a woman menstruates after performing a Tawaf which is followed by Saee, she will perform Saee because purity is not a condition for Saee and the place where Saee is performed is not a part of the Masjid.

21. If at the time of departure from Makkah a woman has not performed Tawaf-e-Ziyarat due to menstruation she will delay her departure because there is no substitute (Badl) for Tawaf-e-Ziyarat and her Hajj will not be complete without performing it.

22. If at the time of departure from Makkah a woman has not performed Tawaf-e-Wada due to menstruation, she can leave Makkah without performing it and no Damm will be compulsory for her.

23. If a woman is menstruating at the time of departure from her home, for instance if she departs from Karachi for Makkah in the state of menstruation she will not be counted as a traveler (Musafir). If she attains purity after reaching Makkah she will still no be considered a traveler (Musafir) and will not do Qar in Salat unless she departs from Makkah with the intention of travel for a distance of 48 miles/77.25

km. in this situation she will be considered as a traveler (Musafir) immediately after departing from Makkah.

Masa'il of Hajj-e-Tamattu

1. It is compulsory for a Mutamatte (a person who performs Hajj-e-Tamattu) to sacrifice (Damm-e-Shukr) after doing Rami on the 10^{th} of Zil Hajj.

2. The Mutamatte will wrap the sheets of Ihram on the 8^{th} of Zil Hajj anywhere in Haram. However, it is better to do so in Masjid-e-Haraam or in Hateem.

3. If the Mutamatte wants to perform the Saee of Hajj on the 8^{th} of Zil Hajj after entering the state of Ihram-e-Hajj, he

can do so after performing a Nafil Tawaf.

4. Tawaf-e-Qudoom is not compulsory for a Mutamatte. He can perform as many Nafil Tawaf as he wants after Umrah.

5. If a person performs Umrah during the months of Hajj (from 1st Shawwal till the 10th of Zil Hajj) and does not return home, he can only perform Hajj-e-Tamattu (neither Hajj-e-Qiran nor Hajj-e-Ifraad).

6. It is better for a Mutamatte who has performed Umrah to do Tawaf instead of Umrah before the days of Hajj.

Travelling to Madinah Munawwarah

By Syed Raziuddin Fakhri رَحۡمَۃُ اللّٰہِ تَعَالٰی (A summarized version)

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ مَعۡدَنِ الۡجُوۡدِ وَالۡکَرَمِ مَنۡبَعِ الۡحِلۡمِ وَالۡحِکَمِ

وَعَلٰی اٰلِہٖ وَاَصۡحَابِہٖ وَبَارِکۡ وَسَلِّمۡ

Who amongst us can return the favours of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم:

Every mother has to bear severe pains and undergo rigorous trials before a baby is born. Then after giving birth, she devotes her entire life to ensure her child’s wellbeing. After all these sacrifices and trials, is there anyone who can claim that he has returned the favours of his mother?

Similarly the sacrifices of the Prophet ﷺ are such that no one amongst us can declare that he can ever repay them. Especially, when the Prophet ﷺ himself is narrated to have said that no one was tortured for the sake Deen like he was tortured. It has been narrated that the intestines of camel were thrown on his back, when he was praying in Hateem (Ka'abah) and that the wife of Abu Lahab used to lay thorns in his way and that he was pelted with stones when he went to Taif to give Daawat of Islam, so much so that his shoes filled with blood and that he was injured and his teeth were broken by the pagans of Makkah in the battle of Uhad and that he, along with his clan (Banu

Hashim) was captivated in the valley of Shab Abi Talib for three years when a complete social boycott was declared against them. There is no limit to these sacrifices which lasted till his very last as it is narrated by Hazrat Ayesha رَضِیَ اللّٰہُ تَعَالٰی عَنۡہَا that at the time of his death there was no oil in the house to light a lantern and all these sacrifices were not for his own sake but for the sake of his ummah.

Etiquettes to be regarded whilst visiting Madinah Munawwarah and Roza Sharif:

After realizing the extent to which the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَسَلَّم was tortured for the sake of spreading this Deen, you should go out of

your way to pay utmost respect to the Holy City of Madina Munawwarah.

a. When you reach the outskirts of Madinah Munnawwarah and the date palms and suburban dwellings are within sight, you should be in such a whirl of emotions that your entire being begins reciting Salat and Salam on the Prophet ﷺ over and over again.

b. Be careful to pay the utmost respect to Madinah and its environs because the revelation of the Holy Quran in Madinah has made its very nook and corner sacred in the eyes of Allah. The sanctuary has been been frequently visited by Jibraeel e and Mikaaeel e

and other revered angels and the sands of Madinah Munawwarah are fragrant with the scent of the Prophet's sacred body and this Holy city is indeed the source of the glorious and cherished ways of the Prophet Muhammad ﷺ.

c. It is said that visiting the Roza of the Prophet s tant amounts to visiting him in his lifetime and that the Prophet ﷺ hears and answers the Salam of every person who offers Salam at his Roza. That is why, you should be very careful to avoid pushing other visitors or jostling or arguing or raising your voice or displaying any other sort of misconduct with those who might be

Allah تَبَارَكَ وَتَعَالٰى and the Prophet's ﷺ cherished ones.

d. If you are informed that the Prophet ﷺ stayed in a certain place, it is appropriate to offer Salat there if possible

e. You should try to conduct yourself according to Sunnat as much as possible and to go out of your way to safeguard every single detail of his blessed ways because the reward of acting upon one abandoned Sunnat tantamounts to the reward of a hundred martyrs.

Preparing yourself for visiting the Roza:

After getting settled at your accommodation in Madinah Munawwarah, prepare yourself for vising the Roza; clean yourself thoroughly and perform Ghusl and adorn your best clothes. Comb your hair and beard and apply perfume and surmah because the Prophet ﷺ has said:

اِنَّ اللهَ جَمِيْلٌ يُحِبُّ الْجَمَال

The important thing is that your intention should be seeking the pleasure of Allah تَبَارَكَ وَتَعَالٰى and not the pleasure of anyone else.

Going to the Roza:

Before going to the masjid, it is desirable to give Sadaqah and walk towards the Roza with utmost reverence whilst being sure to avoid any sort of inappropriate behaviour. If possible, try to enter the Masjid from Bab-e-Jiraeel. Then recite the following Dua whilst putting your right foot first in the Masjid:

بِسْمِ اللّٰہِ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی رَسُوْلِ اللّٰہِ

اَللّٰھُمَّ اغْفِرْلِیْ ذُنُوْبِیْ وَافْتَحْ لِیْ اَبْوَابَ رَحْمَتِكَ

نَوَیْتُ الْاِعْتِكَافَ مَا دُمْتُ فِی الْمَسْجِدِ

Then go to Riyaadh-ul-Jannnah and offer two rakaat for Tahayyat-ul-Masjid in the Mehraab or the area adjoining it or wherever possible. If you do not find any

space adjacent to the Mehraab, do not try to get closer by jostling people or jumping over them.

Remembering the sanctity of Roza:

After praying, concentrate on the greatness of this place and the sanctity which it has earned in the eyes of Allah تَبَارَكَ وَتَعَالٰى for it is the resting place of Allah's most beloved one and the one who will intercede on behalf of the wrongdoers and the one who was sent as a mercy for all the worlds and for whom the moon split into halves and the one who was raised by Allah's command to the seventh heaven from there to Sidrat-ul-Muntaha until he reached very close to Allah so much so that the Jibraeel عَلَيْهِ الصَّلٰوةُ وَالسَّلَام said that if he dared to accompany the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم any further, his wings would be burnt to ash.

Once Hazrat Umar رَضِىَ اللّٰهُ تَعَالٰی عَنْهُ summoned two men who had been raising their voices in Masjid-e-Nabawi and asked them about their home city. They replied that they were from Taif. Hazrat Umar رَضِىَ اللّٰهُ تَعَالٰی عَنْهُ said that if they had been from Madina, he would have severely punished them.

Whenever Hazrat Ayesha رَضِىَ اللّٰهُ تَعَالٰی عَنْهَا used to hear nails being hammered in walls, she would send someone to stop them from doing that as this would disturb the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم in his resting place. In the same way, when Hazrat Ali رَضِىَ اللّٰهُ تَعَالٰی عَنْهُ needed to get his door made, he requested the carpenter to work in it outside Madinah Munawwarah in Baqi so that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم would not get disturbed.

Considering the way the Sahabah رَضِیَ اللهُ تَعَالٰی عَنْهُم (companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّم) used to respect the resting place of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّم, the racket seen and heard nowadays at the Roza signifies that people are unaware of this important aspect of visiting Roza. Even if is accepted that these people recite Salaat and Salam loudly on the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّم out of sincerity and love on their part, it should be remembered that visiting the Roza is equal to visiting the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّم in his lifetime as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّم himself said that one who visits him after death will attain the same Barakaat as the one who visits him in his lifetime. Surely if they were visiting the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّم in his lifetime, they would be careful

to give him due respect especially when Allah تَبَارَكَ وَتَعَالٰی has ordained us to do so in Surah-e-Hujraat:

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِیِّ ط

"O believers! Do not raise your voice in front of the Prophet (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم)."

That is why rowdy or wild behavior is completely unacceptable at the Roza.

Presenting Salam at the Roza:

When you reach the front of Roza, you will see three holes in the grill surrounding the Roza. These holes directly face the graves of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم, Hazrat Abu Bakr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ and Hazrat Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. You should stand at a distance of three to four feet from this grill or where ever you find

space. Be sure to keep your gaze lowered and avoid looking here and there or trying to peep inside. Instead concentrate on the greatness of the entity in front of whom you stand and visualize that the Prophet ﷺ is actually facing you. Then recite Salat and Salam in a low and steady voice whilst making sure to bestow your utmost respect. It is better to just recite:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله

instead of learned versions of Salaat and Salam. It has been narrated that one who recites this verse:

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

and then says seventy times:

صَلَّى اللّٰهُ عَلَيْكَ يَا مُحَمَّد

An angel will say to him that you shall be provided for.

Hazrat Ibn-e- Umar رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ just used to say:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

but some people prefer to use a longer version of Salaat and Salam. There is no specific limit for Salaat but the important thing is that whatever is recited should be done with the utmost humility and sincerity. If possible, this Salam can also be recited:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ

اَلسَّلَامُ عَلَيْكَ يَا خِيَرَةَ اللّٰهِ

اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللّٰهِ

اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ

اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِيْنَ

اَلسَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّيْنَ

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ رَبِّ الْعَالَمِيْنَ

اَلسَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرِّ الْمُحَجَّلِيْنَ

اَلسَّلَامُ عَلَيْكَ يَا بَشِيْرُ

اَلسَّلَامُ عَلَيْكَ يَا نَذِيْرُ

اَلسَّلَامُ عَلَيْكَ وَعَلٰى اَهْلِ بَيْتِكَ الطَّاهِرِيْنَ

اَلسَّلَامُ عَلَيْكَ وَعَلٰى اَزْوَاجِكَ الطَّاهِرَاتِ اُمَّهَاتِ الْمُؤْمِنِيْنَ

اَلسَّلَامُ عَلَيْكَ وَعَلٰى اَصْحَابِكَ اَجْمَعِيْنَ

اَلسَّلَامُ عَلَيْكَ وَعَلٰى سَائِرِ الْاَنْبِيَآءِ وَالْمُرْسَلِيْنَ وَسَائِرِ عِبَادِ اللهِ الصَّالِحِيْنَ

جَزَاكَ اللهُ تَعَالٰى عَنَّا يَا رَسُوْلَ اللهِ

اَفْضَلَ مَا جَزٰى نَبِيًّا عَنْ قَوْمِهٖ وَرَسُوْلاً عَنْ اُمَّتِه

وَصَلّٰى عَلَيْكَ كُلَّمَا ذَكَرَكَ الذَّاكِرُوْنَ وَكُلَّمَا غَفَلَ عَنْ ذِكْرِكَ الْغَافِلُوْنَ

وَصَلّٰى عَلَيْكَ فِى الْاَوَّلِيْنَ وَصَلّٰى عَلَيْكَ فِى الْاٰخِرِيْنَ اَفْضَلَ وَاَكْمَلَ وَاَطْيَبَ مَا صَلّٰى عَلٰى اَحَدٍ مِّنَ الْخَلْقِ اَجْمَعِيْنَ كَمَا اسْتَنْقَذَنَا بِكَ مِنَ الضَّلَالَةِ وَبَصَّرَنَا بِكَ مِنَ الْعَمٰى وَالْجَهَالَةِ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّكَ عَبْدُهٗ وَرَسُوْلُهٗ وَخِيَرَتُهٗ مِنْ خَلْقِهٖ وَاَشْهَدُ اَنَّكَ بَلَّغْتَ الرِّسَالَةَ وَاَدَّيْتَ الْاَمَانَةَ وَنَصَحْتَ الْاُمَّةَ وَجَاهَدْتَّ فِى اللهِ حَقَّ جِهَادِهٖ اَللّٰهُمَّ اٰتِهٖ نِهَايَةَ مَا يَنْبَغِىْ اَنْ يَّاْمَلَهُ الْاٰمِلُوْنَ

At Roza it is better to recite Salam than Durood. After reciting your own Salam, give Salam on behalf of those who have requested you to do so and make Dua to Allah تَبَارَكَ وَتَعَالٰى and request the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم to intercede (make Shifaat) on your behalf. Then move a foot and a half to the right and recite Salam on Hazrat Abu Bakr رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ, then move a foot and a half further to the right and recite Salam on Hazrat Umar رَضِىَ اللّٰهُ تَعَالٰى عَنْهُ. Then return to the resting place of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم and engage once again in making Dua to Allah تَبَارَكَ وَتَعَالٰى.

Making Dua at Roza:

The correct way of making Dua is to begin with extensive praise to Allah تَبَارَكَ وَتَعَالٰى and

gratitude for all his blessings, especially for granting the opportunity to visit the Roza. Then send Durood on the Prophet ﷺ and make lots of Dua for your parents, your elders, your family and friends and acquaintances and for Saad abdur Razzaq and his family and for those who have requested you to make Dua for them and for those who have not requested you to make Dua for them and for all the Muslims who are alive or have passed away, then end your Dua with Ameen.

Then pray Nawaafil and send Durood at the Mehraab, and the Mimbar and all the pillars of Riyaadh-ul-Jannah such as the pillar of Abu Lubaabah رَضِیَ اللّٰہُ تَعَالٰی عَنۡہُ, the pillar

of Wufood, the pillar of Ayesha رَضِىَ اللّٰهُ تَعَالٰى عَنۡهَا, the pillar of Hanaanah.

Acts to be avoided at Roza:

Be careful not to jostle anyone or occupy more space than necessary or apply perfume (Ittar) on the walls and the grills surrounding the Roza, or making any sort of mess or caress the walls or start Salat in front of someone already praying or nudge someone to move aside or jump over someone in sajdah. If the Haram is filled to capacity, do not try to move ahead by jostling people or jumping over them, but be content with whichever space you find. You may also find space if you present perfume to the Arabs because they are very fond of it.

The importance of engaging yourself in the effort of Daawat and Tableegh:

At the time of Hajj, millions of Muslims congregate in the Haramain Sharifain to fulfill their religious rites. If all of them make a firm decision to carry on the noble task of the Prophet ﷺ the effort of Daawat and Tableegh, thousands of Jamaats can be sent out in the entire world and no place on earth will remain without a Jamaat descending in it. There is an urgent need for this effort so that the call of Deen and Imaan can enter every single house.

At the time of presenting Salam at the Roza, pause for a while and concentrate. Your Salam will be answered through the

depths of the heart and if you have loved the Prophet ﷺ and been his true and sincere servant, you may hear it with your own ears as well. The form of this answer varies with the extent of your love and attachment to the Prophet ﷺ. If your attachment is strong enough you may visualize the Prophet ﷺ as well but all this is possible and not necessary.

At the time of answering your Salam you may be asked 'O my cherished Ummati ! Did you fulfill the responsibility of spreading this Deen which I and my companions fulfilled for you. At that time if you have been diligently involved in the effort of Dawwah & and Tabligh the Prophet ﷺ will be aware of it and he will

be very pleased with you and if not then you should make a firm decision that henceforth you will devote your entire life to this noble work In Sha Allah.

According to Arabic grammar, the word “Dua” and “Dawah” have been derived for the same source which is why it is not appropriate to practice either of the two and neglect the other. The sorry state of affairs which the Ummah is facing today that it has been driven from the heights of glory to the depths of humiliation is because of neglecting the important task of Dawat and Tabligh. This is a reality which should be acknowledged by every Ummati visiting the Roza and this realization should remain with him even

after he returns to his country because every Ummati’s deeds are presented to the Prophet s every Monday and Thursday and the Prophet’s ﷺ pleasure and sorrow relies on your engaging with this effort or abandoning it.

The entire journey of Hajj should be performed on your part with the utmost respect and reverence, and especially so whilst visiting Madina Munawwara where the Prophet’s ﷺ respected feet have tread and where numerous angles descend in countless rows. You should be very careful to avoid backbiting, degrading others or hurting or fighting with them.

The dwellers of Madina Munawwara are the Prophet’s ﷺ neighbours which is why

they deserve your respect and honour. Even while shopping you should remember their special connection to the Prophet ﷺ and that the more they profit from your transactions the more pleased and happy will be the Prophet ﷺ.

Activities at Madinah Munawwara and departure:

During your stay at Madina Munawwara try to engage yourself as much as possible in Salat & and Salam, Tilawat, Nawafil and the effort of Dawah and Tabligh at the Roza front, Riaz ul Jannah, the Pillars of Roza, the Mehraab and its adjoining areas.

At the time of your departure your whole being should be crying out of pain and

agony and regret at obligations unfulfilled and you should be earnestly longing for further opportunities to visit this sacred abode.

Your final request for departure should be with the following words:

اَلْوَدَاعُ يَارَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اَلْفِرَاقُ يَانَبِيَّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ